The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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PEACE IN CHRISTENDOM

AFTER more than fourteen years of study, a commission under the chairmanship of the Archbishop of York recently issued a very significant report on "Doctrine in the Church of England." It is properly regarded as the most important statement of belief in the English Church since the Thirty-nine Articles were written in the reign of Queen Elizabeth.

The document affirms the evolutionary idea of creation but asserts that nearly all other conflicting opinions could be tolerated—provided that disagreement did not result in quarrels. Those of us in communion with Rome feel perfectly free to adopt any theory of creation that does not deny the historical character of the first three chapters of Genesis. While, as Saint Thomas Aquinas declared, it is part of the substance of the Faith that the world began by creation, our holy men have differed among themselves concerning in what manner and order it was made. We are marvelously in agreement on fundamental doctrinal issues; but we quarrel about nearly everything else.

Before proceeding to a few general observations on the subject of religious accord, we observe that the report declared the Resurrection is the central fact in human history and that, in a personal introduction to the document, the Archbishop of York affirms his own whole-hearted belief in the Virgin Birth and the Resurrection "as historical facts." We share the convictions of His Excellency in these important matters.

Many people are of the opinion that, as the official secular legislation of a great many countries is hostile to religion, the growth of Christianity, except in foreign mission lands such as China, India and Africa, has either been arrested or has been turned into decay. Nations have been and are being swiftly organized on a totalitarian basis that excludes every other loyalty than the

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loyalty to Caesar. Whatever temporary success is achieved is immediately used to discredit the clergy and those who hold fast to the idea of mankind's necessary dependence upon God.

In view of these depressing circumstances, many competent observers are convinced that, in this so-called modern age, the Cause of God and all that it implies is well-nigh lost. This failure of Christianity, which is in reality the failure of Christians, is most marked in the so-called more advanced or more civilized communities—in the United States, in Great Britain, and in the various countries of Europe generally. Here and there, of course, are to be found evidences of tremendous zeal working against titanic and almost insuperable obstacles. But all too frequently Christian bodies are not at war against the common enemy. Their envious shafts are directed, tragically enough, against other Christian bodies.

The modern world is desperately and feverishly preparing for another war. The question of the hour no longer seems to be whether such an awful holocaust can be prevented. Much of our time, indeed, is spent in trying to predict the approximate date of its outbreak. There is admittedly a strong sentiment for peace on the part of the vast majority of people in every country—a sentiment that somehow survives regimentation of thought and action, atheism, drum-beating, censorship and incessant propaganda. The masses everywhere, however, have practically lost all hope in the League of Nations, in peace conferences, in political and diplomatic efforts to achieve an equitable peace. All these endeavors, however well-intentioned, have invariably bogged down in the mire of nationalistic selfishness and greed. They have resulted only in innocuous, face-saving resolutions.

How can the scourge of war be banished from the earth?

There is only, in our opinion, one answer to this momentous question. It is the Christian answer. We believe that all human actions are, for good or evil, moral actions. The cure for war must therefore be a moral cure. One of the outstanding tragedies of our day, in an era so replete with tragedy, is that this hopeful demand for a moral or religious solution of war, with its necessary demand for the religious expert, is met by a state of disunion in the field of religion that is almost hopeless.

If there is political division and actual or implicit war amongst the nations, Father Vincent McNabb pointed out, there is still greater division and hostility amongst the religions. So great are these divisions and often so bitter is the apologetic warfare amongst the religions that some of the more shame-feeling of their clergy and laity shrink from any public effort toward the abolition of war and the furtherance of international peace. If under persuasion they allow themselves to sit on the platform of a peace demonstration, then conscience keeps up a salvo of "Physician, heal thyself! Physician, heal thyself. How can you command or exhort to political peace and away from political war when the greatest scandal of today is religious war? No, physician, heal thyself."

The scattered, timid and perhaps beaten forces of Christ must unite—if only for consultation. We strongly favor the reunion of all Christian groups—provided only that the unity of faith, and therefore of Christ, is preserved. There are occasions when it is necessary for us to speak in defense of our ancient heritage. But if we profess to love the individual Communist and Nazi, how great must be our love for those members of the Church of England who, perhaps unconsciously, are striving to mend the shattered unity of Christendom.

We but echo the words of Father McNabb when we express the ardent hope that the Prince of Peace, Whom Anglicans worship, may conquer them into a unity of Faith, Hope and Charity; so that there may be on earth, in this hour of grave crisis, not indeed two armies, nor yet one army, but one flock and one shepherd.

Week by Week

The Trend of Events

WE HEARTILY concur in a recent statement by Thomas W. Lamont that the true American creed is based on the fact that "our country is one whose basic conception has been one of good-will among men—never one of a class or group war. Surely this country will come upon evil days if we permit our people—especially our youth—to gain an idea that there is some subtle cleavage among us and that some of us must carry on a gladiatorial combat in order to gain our rights. We must be mindful of the difficult problems of both state and business and do everything within our power to have all factors work together in understanding." President Roosevelt continued to invite business and labor leaders to discuss with him a program of cooperation for recovery. This truce may be short-lived; but the conferences may result in a more conciliatory approach to the problems that have divided government, business and labor management. They may also result in at least the outline of a social program, based on principles of justice and charity, to which all three participating groups may subscribe. Business and labor appear to be in accord in suggesting to the President that a specific, long-range program be laid down in order that both may know, for a reasonable period, what lies ahead of them. This, it is asserted, is the first necessary step in promoting business re-

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covery. In marked contrast to his previous appointment to the Supreme Court bench, Mr. Roosevelt selected an able lawyer, Stanley Reed, Solicitor General, to fill the vacancy caused by the retirement of Justice George Sutherland. Mr. Reed is a liberal; but he has not been identified with the more radical wing of the New Deal.

POPULAR FRONT government in France entered upon stormy seas. George Bonnet and Léon Blum abandoned the task of trying to form a government. The responsibility returned again to Camille Chautemps who tried to set up a Cabinet which will "group a maximum of good-will around the essential principles approved by the electors." As the crisis deepened, the press registered alarm for interior and exterior peace. Only a few months ago French capitalists appeared to be regaining confidence. At the close of 1937, the franc began to lose ground because of an epidemic of strikes. Financial circles strongly suspected that certain radical groups were trying to wreck the Chautemps government for the purpose of substituting an anti-capitalist Cabinet which would compel France to go to the aid of the crumbling Loyalist régime in Spain. If the new Cabinet can maintain order, France may remain a democracy. If not, a financial dictatorship would seem to be inevitable in order to halt the flight of French capital to other countries.

THE PROBLEM of armaments is closely connected with that of foreign policy and diplomacy, but it is not identical. It is one thing to exert moral pressure all over the globe, wherever there are American interests, to give diplomatic support to democracy and abhor warlike governments, but it is another to fit out an army and navy to intervene with force all over the world when we feel things have gone too far. Some people seem to feel it undignified to have the government state their opinion when they do not have the power to back it with an overwhelmingly heavy big stick. This feeling does not arise from any particular logic. It is also obvious that arms programs do more than simply complete diplomatic plans. They affect employment, heavy industry, economics and politics in general. Military establishments keep their autonomy in another way too, and become forces in the international and domestic spheres with tendencies of their own, not altogether integrated or subordinated to diplomacy and the rest of the government. There is the question of how far our foreign policy should extend, both in content and in area. There is the problem of what parts of our foreign policy we want enforced with military and naval "sanctions." Herbert Hoover stated the revolutionary plan: "We should limit our arms solely to repel aggression against the Western Hemisphere." The thought is perhaps not revolutionary, but following it out in appropriations, construction, training and practise would be. It would not, according to some expert analysis, mean increasing "defense" appropriations this year as our leaders seem inclined to arrange. One should try to be aware of the sacrifices involved, of the harm as well as good a country unfortunately brings through any positive foreign policy and military program.

Diplomacy and Armaments

FOR MANY centuries Irishmen in every part of the world have dreamed of the day when a united Ireland would be ruled from Dublin. We may yet live to see that day. At the very beginning of the Anglo-Irish conferences in London, Mr. De Valera asserted that the ending of partition and the restoration of Irish unity was the essential foundation for the establishment of a real understanding and friendship between Ireland and Britain and indicated that something more than friendly detachment was necessary from the British government. We sincerely hope that the conferences will result in the equitable settlement of many practical differences.

Downing Street

THE RAILROADS and the utilities are a "desperate" pair of industries, and their plight is of grave public concern. The public concern is one of the elements that most disturbs them. They are not free to do as they please and work out their own problems. It has proved necessary and therefore just that the policies of the railway and electric businesses, so thoroughly imbued with public interest, should be tested and approved by the federal and many local governments. It would be wrong and futile to try to free them from governmental restrictions. But government has an obvious responsibility to the common good and to the people in those industries to settle upon a more permanent policy than has been pursued in the past. There seems no good reason why Mr. Wendell L. Willkie's statement on utilities, embodying the offer to negotiate a sale of the Commonwealth and Southern Corporation to the government, should cause hysteria throughout the land. Public ownership is obviously one of the alternatives to be considered. However, we do not believe it is right to follow the lead of some of the more adamant contestants who try to reduce the alternatives to public ownership, on one side, and, on the other, the junking of TVA and integral regional development, yardsticks, municipal and cooperative distribution, corporate water blotting and a change of emphasis from primarily financial holding concerns to

Desperate Industries

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operating companies. An extensive parallel could be traced among the railroads.

Propriety

WILLIAM E. DODD, after four and a half difficult years of service as United States Ambassador to Germany, resigned his post because of disagreement with Hitler's policies and returned to this country. In an address at a testimonial dinner in his honor, Mr. Dodd declared that all the world knows how Hitler "denied religious, personal and press freedom, how universities and schools were put under party control, and how almost as many personal opponents were killed in five years as Charles II had executed in the twenty years of the seventeenth century." The prompt protest of the German Ambassador in Washington undoubtedly served to accentuate the wide differences between autocratic and democratic governments. Freedom of speech does not exist in Germany, and Secretary of State Hull's reply emphasized the fact that it does exist in the United States. Few people will question Mr. Dodd's right, as a private citizen, to speak his mind. We seriously question the propriety of the address, however, since it apparently served only to stimulate the rising tide of hate in the world which seems destined to destroy what remains of a once vigorous civilization.

Food for Meditation

AT THE outbreak of any systematic war on religion, a great many onlookers, of undoubted good-will but having rather sketchy information, and almost invariably distant points of vantage, opine that the accompanying destructive acts are the result of an outraged populace rising against their oppressors. One need hold no brief for oppressors to point out that this is almost never the case. An oppressor (if his presence is really established on the scene) may be hanged, chased out of the country or, as in the case of the improving medieval legend about the Bad Bishop, shut up in his own tower to be eaten alive by his own rats. Methodical destruction of objects and symbols of worship is quite another thing. That proceeds under direction and by a plan. There is ample evidence that in modern times in Russia, Spain and Mexico, churches have been destroyed and sacred articles profaned as a definite symbol; these acts are intended to shake the popular sensibilities loose from religion at one definitive blow—somewhat (unless the thought is too blasphemous) as a great master of the religious life purposed to shake the minds of his novices loose from the world by heavy strokes, as of a sculptor preparing his block of marble. The psychological law is clear, and is often used by haters of religion with fine effect. Occasionally, however, something goes wrong—it is almost as if another law ran counter to the psychological law. There is no real evidence from Mexico, for instance, so far as we at a distance can judge such things, that this wanton and directed vandalism has had results at all commensurate with the energy that has been put into it. There constantly filters through the most secular, the least sympathetic press, a stream of items indicating how hard it is to scare these people away from their religion. They *will* go to Mass, it seems; they *will* do battle with the local gendarmerie for their religious rights, however uneven the odds. The latest act of the liberators of humanity has been to destroy, with all its priceless contents, the Church of Christ at Vera Cruz, founded by Cortez—one of the oldest buildings on the continent. However, we do not imagine that the Mexican Catholics will regard even so outstanding a demonstration of the benefits of Communist liberty as final. It is overwhelmingly likely that they will go their way unconvinced. May we offer the burning of this church to Communist sympathizers here as food for meditation?

Both May Be Right

KIND words were said of American drinkers last week by Dr. Giulio Blengino, representative for many years of a venerable firm of Italian vintners. Pausing in the midst of a country-wide tour, this agreeable savant delivered himself of the opinion that a discriminating taste in wines is on the up-curve in this country. He believes that the change took place after prohibition—which leaves the door neatly open for an interminable argument as to whether it was the Eighteenth Amendment or its repeal which conferred so definite a benefit upon the country. Whatever the cause, Dr. Blengino finds that the increase in consumption of fine wines, and in consumers who are choice of vintage and quality, is "phenomenal." We confess ourselves rather hopeful than convinced. This is a development we have always wished for, for we believe it holds the key to much pleasure, much healthful enjoyment for our people—and to a great improvement in the intemperance situation as well, since discriminating drinkers rarely are drunkards. More, it is a development we ourselves predicted, after the repeal of prohibition. But we may as well admit that we have never got completely over the dictum of the late Stuart Sherman that American nerves are nerves that naturally take to whiskey. We bring this to light shamefacedly, trusting we are in the wrong. It is not a conviction, precisely—it is merely something that must be answered. Of course, the national nervous system may be getting its food in some other way. The growth in motorization, for instance, may be serving that purpose, and releasing the nerve centers for that development which Dr. Blengino salutes.

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FASCISM IN SWITZERLAND

By JOSEPH CONRAD FEHR

THERE seems to be little doubt that Fascist ideology derives from the teachings of Pareto, the Italian who for many years taught at the University of Lausanne, Switzerland, and subtly persuaded students from far and wide that the experiment of the past several centuries in democratic government was a failure or, at any rate, doomed to failure. The voluminous writings of Pareto served for much of the spade work of Mussolini in his achievement of one-man control of government in Italy. Pareto and his disciples, in and out of positions of power, have dedicated their energies to make people everywhere conscious of what Goethe once said more than a hundred years ago: "Let him obey who knows not how to rule."

Travelers in Europe cannot help being impressed by the almost enthusiastic adherence of the Italian people to this doctrine. By and large the Italian people exhibit a worshipful admiration for Il Duce. The same is true of large parts of the population of Germany in their admiration for and allegiance to Hitler, their Fuehrer.

Much is constantly being said and written of the growth of Fascism among the people of England, Belgium, France, Austria, Hungary, Poland and Rumania. Its main appeal is as an antidote to the further spread of Communism.

Even Switzerland, that little country of beautiful mountains and lakes and the oldest modern democracy in the world, has a growing body of about 20,000 Fascists among her 4,000,000 inhabitants. The Fascist movement in Switzerland had its inception several years ago but received its greatest impetus since the rise to power of Hitler in Germany. Swiss Fascists call themselves the Front National in the German-speaking part of the country and Union Nationale in the French and Italian cantons. Their only representative in the Conseil National (national parliament) in Bern is Robert Tobler of Zurich. Their influence in parliamentary and other governmental affairs is as yet negligible; but their collective influence in the general political and economic life of the nation is considerable, because the organization throughout the twenty-two cantons consists of business and professional men in the higher brackets of income. That is to say, some of the leading men in the various cantons are Fascists. Rolf Henne, an attorney of Zurich, is the leader of the Front National and Georges Oltramare is the leader of the Union Nationale.

There are five political parties whose adherents bid for power at every cantonal and national election, namely, the Radical, the Conservative, the Agrarian, the Socialist and the Communist. Swiss Fascists do not, as yet, seek political power in piecemeal fashion. It is their announced intention to bide their time with a view to seizing political power at one stroke as did Mussolini and Hitler. In the meantime it is their purpose to be content with a sole voice in the national parliament without sharing in any way in the responsibility of actual government. They confidently expect the old political parties, both Conservative and Liberal, to get nowhere with the pink and red followers of Marx, creating such an impasse that the people generally will welcome them to the helm of state.

Like Fascists the world over, Swiss Fascists have their peculiar identification marks. On occasion they wear grey shirts, black ties and instead of a swastika have a Swiss cross together with a morning star. Their flag is the old Swiss banner with a small white cross visible on both sides of a red background. When they meet each other their greeting is "Harus," and they raise their hands like the Fascists in other lands. They claim that the word "Harus" together with the upraised hand was the greeting of the early Swiss warriors and patriots of the time of Wilhelm Tell.

Perhaps the foremost political leader in Switzerland among the pinks and the reds is Walter Bringolf of Schaffhausen am Rheinfall. He is forty-two years of age, a journalist by profession and one of the country's most eloquent speakers. Besides being a member of the Conseil National in Bern he is also Stadtpraesident, or mayor, of the city of Schaffhausen, one of Switzerland's chief industrial centers. As a young man he turned to Communism, studied under Lenin and Trotsky in Moscow in the early twenties, and later became one of the Swiss Communist delegates to the Third Internationale. In recent years, however, he has been *persona non grata* with Stalin, and is now identified with the Socialist, rather than the Communist, party. The only common ground between him and his followers and the old Conservative and Liberal parties is their antagonism toward the Fascist movement, which they minimize. Indeed, it has been repeatedly charged that the Fascists of Switzerland are being financed by Hitler.

Although Pareto, sometimes called the father of Fascism, spent much of his long lifetime in Switzerland, his influence never fastened itself upon the liberty-loving Swiss who still pride themselves upon their "pure democracy." This

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is the land where in one of the cantons, Glaris, there is no cantonal representative form of government at all. Instead of doing their governmental work through elected representatives, the people hold a meeting in the open, usually in the spring, for the purpose of directly legislating upon their wants and needs and to nominate executive and judicial officers. This procedure is true also in parts of other less populated cantons. In practically all the cantons, however, the people elect a parliament known as a Grand Conseil to do their legislating. Even the municipalities have their own parliament known as a Conseil General as well as an executive committee whose presiding officer is known as Syndic, Maire or Stadtpraesident.

The national legislature consists of two houses, the upper house, the Conseil des Etats comprising forty-four members or two members for every canton, and the lower house, the Conseil National, whose membership of some two hundred is elected according to cantonal population. As is true of the House of Commons in England and the more truly representative body in other countries, the Conseil National is the more influential and important of the two houses of the national parliament in Switzerland.

Switzerland's executive branch of the federal government comprises seven ministers who are called Conseillers Federaux, one of whom is elected president of the federal republics every year, not by the people but by the two houses of the national parliament. When the two houses of the national parliament thus join together for this purpose they are known as the Assemblée Federale. And the President, who cannot succeed himself, and the other ministers constitute the Cabinet. The President is merely presiding officer of the Cabinet and has no more authority than the other ministers. That probably explains why not only foreigners but many Swiss do not know who their President is. The whole emphasis in Swiss politics is on local governmental activity. The national government is merely a confederation of the cantons, which are more jealous of their long-cherished rights and privileges of local self-government than the most ardent state rights champions in the United States.

It is the purpose of the Swiss Fascists to make their fellow citizens more national minded and to bind the cantons and people together into a strong centralized federal government with a national Fuehrer in Bern, with authority to rule, not merely to preside over a ministerial committee. Their argument is that with political and economic situations confronting the people within her borders requiring strong national treatment by executive and legislative action, as well as four borders to watch and guard constantly, one of which is an easy access for an enemy on the march, the time has come to relegate cantonal pride and provincialism into the discard as have been other glories of the Middle Ages, and see and do things nationally. They point with pride to the work of Nikolaus von der Flueh, hermit of Sachseln, who, as mediator among the provincial, warring, jealous cantonal factions, in the latter part of the fifteenth century saved the confederated Swiss republics from disintegration. It was he who convinced the people through their leaders of the need of "a more perfect union." And for centuries the Swiss have had their heart and brain strings tugged back and forth, all the time seeking to keep the golden mean between local self-government, their oldest heritage dating as far back as Wilhelm Tell and the other founding fathers, and the principle of a strong federal union, which once saved the separate cantonal republics from destruction at a critical hour.

Thus far Fascism has had a comparatively slow expansion in Switzerland, having to date enlisted little, if any, support in the rural sections where the people have worshiped and practised pure democracy for centuries as part and parcel of their religion. The recent cantonal elections would seem to indicate that the Fascist movement is less strong at the moment than it was in the immediate past.

In view of the amazing success that the Fascist or Nazi *prinzip* is having in Czechoslovakia and in other so-called democracies in Europe and South America, it remains to be seen whether Switzerland, or the Swiss republics, as the Swiss prefer to call themselves, will eventually also welcome the return of the Caesars. At any rate, Pareto is at last speaking to the Swiss, among whom he lived so long, from the grave.

For Old Times' Sake

They say you cannot smell
A rose when you are laid
Under the quiet shade;
They say a vesper bell

Cannot be heard at all
When you are wrapped in earth
A long tomorrow's worth.
They say a robin's call

Is only good for life.
But if it's not too much
To ask——let roses clutch
My earthen breast; let strife

Be conquered by the chimes
From God's tall throat nearby.
Let robins flood the sky
With music of old times.

JOHN ROBERT QUINN.

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RELIGION AND SCIENCE TODAY

By WILLIAM M. AGAR

RELIGIOUS and scientific thought are always important because they indicate the status of man's knowledge of his purpose and environment. The relationship between the two is also important as an indicator of how thoroughly man has grasped both the limitations imposed on him by existence in the material universe and his connection with a vaster reality. This relationship has varied from one of bitter conflict to attempted reconciliation, not always based, however, on true understanding. At present there is a widespread belief that scientific thought is not opposed to religion and this is justified by the following facts: In the first place, it is now pretty generally recognized that natural science cannot deal with ultimates and, therefore, can neither prove nor disprove religious truths; secondly, a very considerable number of scientists of high reputation have stated within recent years that scientific knowledge necessitates the recognition of a Creator; and, finally, the modern concept of the nature of matter has rendered a mechanistic view of the universe impossible.

These statements are true and they have considerable significance, but it is worth noting that the first and third are negative and that the second represents little if any change, for science has never actually affirmed a universe without a Creator. They mean little, in other words, unless accompanied by a realization of why the changes came about and unless followed by a vigorous attempt to found modern scientific thinking on a firm philosophical base. Just as most of the old conflicts between religion and science resulted more from misunderstanding than from inherent contradictions, and many attempts at reconciliation strove merely to fit scientific discoveries into the current interpretation of Old Testament history, so the modern attempt is likely to be abortive unless based on a clear understanding of the difficulties to be overcome.

Mechanism—the idea that the universe is a machine grinding on to an end predetermined by its construction—has disappeared, but we dare not assume that it will not reappear or, even if it does not, that science will develop a concept of God acceptable to Christianity. Mechanism was a plausible working hypothesis, and one which accounted for cause and effect, so long as it was based ultimately on an Uncaused Cause. But it tended to relegate to the minor rôle of a master mechanic the Creator it knew must exist and then to forget Him entirely. It involved itself in an endless chain of secondary, predetermined causes —a sort of revolving squirrel cage—from which there seemed to be no escape into the outer world of ultimate truth, even for the mind of man, for he had reached the point where he denied the value of the thoughts that led to any conclusion.

That negation is what has now disappeared and it is our purpose to trace the causes of the change and indicate the larger problems which it initiates. Christian philosophy must step into the breach and lead the way; otherwise some new-named ism, chosen from the confusion of ancient errors, will usurp the now vacant throne. Whatever form this takes, science will not rest content, for sound factual knowledge will not for long base itself contentedly on unsound philosophic speculation; it will reject it and find comfort again in a narrow, uncritical empiricism. That is why this appears to be the acceptable time not only to reemphasize the need for a Creator but to show that Christian supernaturalism is the one mold within which science can develop unhampered, since it encourages speculation of all kinds, affords thought a firm footing from which it can take off, and affirms a knowable link that joins this universe to its Originator. Those who feel no need for such a link, who prefer to bound their knowledge by sense impressions, can at least no longer claim science as their ally or regard their viewpoint as the logical, common sense one.

Science once rejected philosophy as too speculative, but it has had its own chance to explain the universe and has repeatedly crashed against the barrier of ultimate causes. It is not too late to hope for its long delayed fusion with the system of philosophy which is thoroughly in accord with its own true aims. The medieval mind believed in an order of absolute truth, and this has passed unchanged into Catholic philosophy today, serving to distinguish it from many other systems. Gilson wrote:

> Since faith could not possibly be proved by reason, the only hope of universalizing it was to make it at least acceptable to reason. Hence the remarkable emphasis laid by medieval theologians on the rational aspect of religious truth, as well as on the universal character of rational truth itself.

This latter concept, lost to modern philosophy, is just what science has long been trying half unconsciously to reclaim. In fact the most profound message science has for the modern world is that every truth, whatever its source, must be utilized in building up our knowledge of the universe.

Science began with observations of material things, and its own carefully chosen methodology

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limits it to explaining material things in material terms. Consequently the escape from the circumscriptions so imposed into the immaterial realm requires methods of thought and knowledge gained by means other than those of science. But the fact that this very limitation is now recognized is an important advance and it has destroyed the basis for conflict with the philosophy which recognizes the objective validity of all truth no matter from whence it comes.

It may seem strange to say that science never affirmed a universe without God, for it is certainly contrary to popular opinion, but it is true, nevertheless, in the sense that the leaders of scientific thought were always forced to admit the necessity of an Uncaused Cause back of the manifestations of nature. This does not mean that there were not, or are not still, many scientists who think in terms of pure mechanism, but this is because their minds are circumscribed by the scientific outlook mentioned above. They do not realize its limits and, consequently, they do not care to look beyond it and speculate about how they know or what lies back of the phenomena which they perceive.

Classical science grew up firmly based upon the concept of creation and God-given law. The Creator was completely transcendent, that is, He existed above and apart from the universe and was no longer interested in His creation once it had sprung from His mind full formed—but He *was* necessary. The laws which He made were unchangeable and the universe was therefore contingent, dependent upon the Creator, in a number of ways. Accepting, as self-evident, the first contingency, which is the fact of existence as opposed to non-existence, the world might still have been otherwise in two respects. The laws governing it might have been different, or, with the laws as they are, there could have been an infinite number of other worlds depending only upon the original distribution of matter and energy. This double contingency was recognized by La Place when he stated that his "World Spirit" would have to know the initial conditions as well as the laws in order to predict the exact state of the universe at any instant of time. A knowledge of the sum total of the initial conditions was, in practise, impossible to attain, but the laws could be known and were thought to be mostly known. Since they were unchangeable and ruled every material particle, every occurrence in nature became the necessary consequence of a long line of causes and was predetermined by the original act of creation.

I need not trace here how life and finally man were brought under the same law, but this was accomplished to the satisfaction of many and free will became a meaningless term. It, and the soul, objective right and wrong, and all values were seen as illusory, and as eventually explainable in material terms. This was where science conflicted with Christianity and seemed to many to close the way to God and to everlasting life—not by denying the need for a God.

If anything exists there must be an Ultimate Being capable of causing it. As Alfred Noyes wrote in "The Unknown God":

> The man who asks, "Where did the Ultimate Being come from?" has discovered the whole ground for religion. It is just because there is no possible answer that we say of being in its ultimate aspect that it is supernatural.

So agnosticism was the philosophy of the day since it could recognize the Uncaused Cause and, by claiming that Its nature was forever unknowable, separate It from the "real," the obvious world of experience whose fundamental structure was based upon the material particle, plus energy to work it, plus space and time to work in.

It is strange how much the agnostics knew about the Unknowable through what Herbert Spencer called "inferences." The Unknowable was absolute, infinite, independent, but—and here is the error that sterilized their thought—It was incapable of entering into an intelligible relation with Its creation. On the other hand, Christianity, which has never claimed that man could completely comprehend God, since that, in its very nature, would be unthinkable, does claim that God has revealed sufficient of Himself to make men aware of His unutterable splendor and infinite love —"stooping to man that man might rise to God."

This belief that God not only could but has revealed Himself to man is, as Noyes has written, ". . . not only a Christian hypothesis—it is the master key to the world's philosophy and bridges an otherwise unbridgeable gap." Without this bridge, man's thinking led him to sense the fundamental insecurity of a philosophy based only on observation of nature but that was as far as it could go. The material world then seemed obvious and easy to explain, so why bother about things that refused to subject themselves to the scientific method—until such time, at least, as advancing knowledge brought them within its sway?

The gradual breakdown of the certainty of the self-sufficiency of this method, following on fundamental upsets in science itself, has brought about a reversal of trend. The transformation was accomplished by means of several important steps whose development overlapped in time and whose results are similar in that they combined to destroy the old concepts of matter, energy and causal law. Matter, electricity and energy have all been divided into discrete parts, that is, there can only be certain definite quantities of these things—a minimum amount and multiples of that —instead of infinite possible variations. There is also no a-priori reason why this treatment may not necessarily spread to include time, space and motion

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Furthermore, the recently current wave theory of radiant energy has been superseded. It has not been destroyed by a new form of corpuscular theory but both are incorporated in a concept which combines wave and corpuscle and regards that as the fundamental constituent of what used to be called "solid matter." Experiment has shown that when electrons are shot through a thin metal sheet they give concentric diffraction patterns similar to those produced by X-rays and explainable as the result of the interference of waves. It has always been easy to visualize an electron as a particle, however small it might actually be, but it cannot now be regarded as such. It is a complex entity made up of a disturbed area, or center, and an accompanying train of waves. The center moves more slowly than the waves and indicates the position of the electron —within limits. If a long "wave" of red light is used to reveal it, its position is very vague because the electron is so much smaller than the unit used to locate it; but, if a short "wave" of blue light with its higher energy content is used, the electron is knocked out of position and therefore cannot be located at all.

Such a center of disturbance can perhaps best be visualized by likening it to the center of a hurricane which is crossed by the waves raised by gales blowing in from all directions. The center moves more slowly than the waves, it alone is not the hurricane but it reveals its position and the hurricane travels with it. These centers represent some periodic changes which J. W. N. Sullivan in "The Limitations of Science" compares to the immaterial waves of depression, or loyalty, or even of suicide, which may sweep over a nation. But, whatever they may be, they cannot be regarded as solid, material particles and their individual illusiveness introduces the Principle of Indeterminancy founded directly on the fact that the course of nature cannot be observed without disturbing it. In other words, nature in large masses follows certain patterns but the behavior of individual particles is not determinable.

As a consequence of this, statistical law and the theory of probability have replaced the notion of causal law. This statistical law was first introduced into physical science in the field of thermodynamics and long existed side by side with the other, but it has now captured the whole field of science except that dealing with small numbers of, or individual, "wave-packets" to which, naturally, such laws cannot apply.

Closely allied with these changes are the results of the Theory of Relativity which, in spite of its real complexities, and the unreal things that have been said about it, accounts for a number of things in a way no other theory has been able to do. Newton, for instance, developed a law stating how gravitation worked, and this was very nearly exact in most instances. It treated gravity as a force but did not explain why there was such a thing, for gravity differs from every other known force in that it is instantaneous, it cannot be shielded, and it is independent of the thermal condition of the attracting bodies. Relativity does not treat it as a force at all but regards it as the necessary consequence of the curvature which space assumes in the neighborhood of matter. Relativity also brings space and time into an understandable relationship and indicates the fundamental similarity between physiological time (marked for each individual by the wearing out of his organs), and time as a dimension in each individual's frame of references.

The measure of the unidirectional character of time which is realized subjectively by each of us in our acknowledgment of the fact that we can go back and forth in space but only forward in time, and which is inherent in all philosophical speculation, is measurable in science only by an increase in entropy (the index of energy which has been dissipated to an unavailable form); but the point is that it is measurable, that it indicates an origin in the finite past, and that time, space and "matter" can only coexist—they are all parts of the same creation. The question, "What existed before space?"—as an objection to the idea of creation—can no longer be posed separately and the fact that we cannot imagine space not existing does not enter into the picture at all. When the Creative Act caused the universe to exist, time and space and "matter" began. We no longer have something (matter) occupying preexisting space, to which something happens in time (energy is applied)—we have only action which occupies both space and time. We also no longer deal with matter and energy by means of the old calculus of infinite variation, but by means of the theory of probability.

(This article will be concluded in next week's issue.)

Midnight in Silver

(Lake Winnipesaukee)

Not elsewhere are such luminous designs;
The irridescence of a silver fish;
The common things of earth turned silverish,
And hills and water shaped in silver lines.
There are no images to fit this hour,
Where one may watch the artful midnight come
Like some old craftsman of Byzantium;
To shape each tree into a silver tower;

Silver as frail as bubbles of old grief;
Silver as thin as any poplar leaf.
Again will midnight pass, and morning break
Across the broken silver of the lake;
There will be silver heights the planets climb,
But not this silver hour out of time!

MARY BRENT WHITESIDE.

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A CHURCH OF THE SACRAMENTS

By PETER MORAN

ON THE big square of the little city of Santa Clara, in Cuba, stands an old church of strong masonry and well proportioned. It is older than the oldest church in America and bears a name that is worth remembering: Iglesia del Buen Viaje—Church of the Good Journey.

Every Catholic church is a guiding post, a resting place on the road of life, a shelter in storm, a table of refreshment, and an abode of peace. It is the sacraments that make it what it means to the individual soul; pilgrims and strangers as we are, it is for all the "Church of the Good Journey." There are sacraments for all phases of life: from the cradle when Baptism confers new birth upon the soul that had existence since God spoke the fiat of its life, and gave it His image, to the deathbed when Extreme Unction strengthens the soul departing to eternity, where it shall hear judgment on the promises made at the laver of regeneration.

To propose a Church of the Sacraments is as logical as a syllogism; and logic belongs in architecture as in argument. The divine logic of the sacraments needs no defending. Since they are the essence of our religion, they become essential in a church. That a Church of the Sacraments is logical and liturgical merits an explanation. The proposal holds the virtue of completeness, embracing all the sacraments, and from an architectural viewpoint accommodates itself to any size church, be it cathedral or parish edifice, and fits in with any type of architecture.

The Holy Eucharist: In every Catholic Church the sanctuary is dominant because the Holy Eucharist is the supreme sacrament. The admirable and characteristic feature of the true Roman basilica is that all lines of the perspective converge upon the high altar which, surrounded by its baldachin, and enthroned in the terminal apse, was plainly intended to be the focus of sight and the center of adoration. Here Saint Thomas Aquinas may be quoted to advantage for in his saying is found the justification for a Church of the Sacraments:

> All the sacraments seem to be ordained to this one as to their end, for it is manifest that the sacrament of Order is ordained to the consecration of the Eucharist; and the sacrament of Baptism to the reception of the Eucharist; while a man is perfected by Confirmation so as not to fear to abstain from this sacrament. By Penance and Extreme Unction man is prepared to receive the Body of Christ worthily. And Matrimony, at least in its signification, touches this sacrament in so far as it signifies the union of Christ and the Church, of which union the Eucharist is a figure.

Baptism: In ancient times the baptistry was often a building apart from the church, as in Florence and Pisa. In modern construction it is usually an adjunct to the church, and is occasionally an integral part of the structure as in St. Patrick's Cathedral, New York. The baptistry is the gateway of the good journey and is located near the narthex. In addition to the font with a painting of Christ's baptism by Saint John above it, the chapel may contain a shrine of the Holy Childhood, and thus becomes a "Children's Chapel."

Penance: The liturgy of Holy Saturday calls original sin the *felix culpa,* not because of its heritage of human frailty, but because it brought us a Divine Redeemer. Our own sins need many a *mea culpa!* The sacrament of Penance is the healing station on the good journey where the lost are restored, the wanderer welcomed, and the wounded given Samaritan mercy. The importance of Penance for sinners deserves a chapel: it is no new notion to give that sacrament a chapel for its confessionals. Confession is not an easy matter. A great crucifix, its pedestal bearing the prayer, "Ave Crux Spes Unica," is an aid to contrition. The "Chapel of Forgiveness" contributes the salutary reminder of amendment, penance and perseverance. "Take up thy cross and follow Me."

In large parish churches another confessional may be placed in the chapel of Holy Orders, and if need be in that of Extreme Unction. On all confessionals texts carved above the entrances remind the penitent that the narrow gate and narrow way is the safe path for pilgrims. A variety of texts may be found in Holy Scripture and the liturgy which proclaim Penance the sacrament of mercy. One from the Missal fits the confessional: "Locus iste a Deo factus est inaestimable sacramentum est"; or from the Breviary: "Locus iste sanctus est in quo sacerdos orat pro peccatis populi."

Confirmation: An altar of the Holy Ghost is exceptional in our churches. Cardinal Manning regarded devotion to the Holy Spirit next in need to the sacrament of the Eucharist. Pentecost is a splendid feast of the Church; its ancient Sequence is a glorious hymn and stirring prayer. One stanza might well be over a confessional:

> Lava quod est sordidum
> Riga quod est aridum
> Sana quod est saucium

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Our school children recite the pentecostal "Veni Sancte Spiritus" every day. From childhood we are taught that He is the guiding spirit of the Church; that He is the inspirer of souls and the inflamer of hearts. A greater reverence and desire for continuance of the gifts bestowed in Confirmation are accentuated by the "Chapel of the Holy Spirit." "Datuis fidelibus in te confitentibus sacrum septenarium."

A visit to the cathedral in St. Paul, Minnesota, is a happy pilgrimage. The symbolism surrounding its imposing high altar conveys a needed message. Above the altar is a representation of the Holy Spirit; flowing from that symbol are seven streams of light to indicate the sevenfold gifts of Confirmation. Around the altar are seven pierced openings filled with leaded glass typifying the sacraments through which Christ's merits come to us. "Haurietis aquas de fontibus salvatoris."

The seven doors of the St. Louis cathedral, opening from the narthex to the nave, with their finely executed carvings, are emblematic of the sacramental life for the faithful within the Church of God.

Matrimony: Saint Paul, in his epistle to the Ephesians exhorting them on the mutual duties of husband and wife, ends with a striking sentence extolling marriage: "This is a great sacrament; but I speak in Christ and in the Church." Elsewhere, while upholding the sacredness of marriage, he praises virginity as a more excellent virtue. The suggestion that the "Marriage Chapel" be dedicated to the Blessed Virgin may seem at first sight somewhat inappropriate. Her marriage was in no sense what marriage really means. We avoid the honorable word by using "espoused"; "mystic marriage" describes the bond of union between Christ and women saints. When we remember the sanctification of marriage by His presence and miracle, there can be no better patron for the "great sacrament" than His Mother. Saint John begins the narrative of the joyful nuptials and the happy changing of the water into wine with the sentence that becomes a reason not based on sentiment: "There was a marriage feast in Cana of Galilee, and the Mother of Jesus was there." Naturally, the Blessed Virgin's Chapel is placed on the Epistle or Gospel side of the sanctuary. Its larger dimensions make it available for small weddings, and for the Repository on Holy Thursday. Another name, "Galilee Chapel," has an old tradition in its favor.

Holy Orders: Under certain circumstances two sacraments may be received without the presence of a priest: Baptism and Matrimony. There is no need to enlarge upon that statement here. The priest is the usual minister of the sacraments. Valid ordination is a necessary requisite. The decision of the Church on Anglican Orders is argument enough that the Church cannot survive without the sacrament of Holy Orders. The priesthood is all important in the method chosen by Christ for the welfare of His enduring Church.

The "Priests' Chapel" brings truths to mind: the sacredness of the priesthood, and the sanctity which some priests have attained. In the calendar of the saints are many blessed with the priesthood; their names are given to our churches, from the Apostles to the great missionaries of the Faith, from humble parish priests like the Curé of Ars, to great bishops like Ambrose and Augustine. Each chapel is a quiet place for private devotion, and all need not be of the same proportions. In the "Priests' Chapel" youth may pray for guidance to determine whether their vocation be a call from God. There too the parishioners may pray for priests at home, and missionaries in far lands. The propagation of the Faith is the supreme concern of the Church.

Extreme Unction: The chapel in honor of this sacrament marks the end of the good journey. The sacrament is administered at the bed of sickness when death is drawing near. The *oleum infirmorum* is brought from the church to the home. This chapel might contain the ambry for the Holy Oils, provided a watch-light be kept burning. "Watch ye and pray, because ye know not the day nor the hour."

The best thing in life is a happy death. What better saint than its patron, Saint Joseph? There also might well be a little shrine to Saint Monica. Her death-bed request of her son, Augustine, can be every Catholic's frequent prayer: "Lay my body where you will, and be not anxious about it; only this I beg of you: remember me before the altar of God wherever you are." The grace we sorely need in our departing hour, may be often asked as we journey on in youth, and old age, in the "Chapel of a Happy Death."

The Choir: In accordance with the Motu Proprio the choir, separated by iron grilles, is placed near the sanctuary. An extension of the Blessed Virgin's Chapel gives a suitable and inexpensive location. Such a setting is an advantage where a chancel choir is practical. The choir so placed gives opportunity for impressive development of the end wall of the nave. To facilitate that development, the narthex is exterior. A great window is almost a sacramental remembrance on leaving the Church.

Of necessity this outline neglects much that pertains to a church. In the Church of the Sacraments there is room for other shrines besides the chapels of the sacraments. Parish devotions vary, and in keeping with the freedom which the Church bestows; the Via Dolorosa is never neglected. That traditional devotion becomes a theme in itself deserving more than passing mention. It has been discussed elsewhere (THE COMMONWEAL for November 29, 1935).

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Inscriptions have decorative as well as instructive value. Appropriate texts give interest to any scheme of embellishment; whether they are inscribed in Latin or in the vernacular is for the architect and client to decide. Latin lends a note of mystery without hiding the meaning; people are led to inquire, and perhaps are provoked to remember. Decision on that point can hardly be final. One need not "search the Scriptures" for texts suitable to the several chapels; a Concordance abounds in suggestions. One from the Psalmist, the "Ex ore infantium," is a delight that speaks wonders in the "Children's Chapel": "Out of the mouth of infants thou has perfected praise" (Psalm viii, 2). And a lesson for adults is given in: "Behold the inheritance of the Lord are children" (Psalm cxxvi, 3).

In the Antwerp Museum there is a beautiful triptych, which once was an altar-piece, by Rogier Van Der Weyden. The central panel is a Crucifixion with a priest offering Mass in the chancel background. The complete motive of the painting is "The Seven Sacraments." What is worthy of canvas is worthy of stone.

The Church of the Sacraments, as outlined, has been designed by the firm of O'Meara and Hills, architects, and G. E. Quick, associate, of St. Louis, Missouri. It might bear any of the names given to our churches. Its own title is suitable to a new parish, where another has not been accepted. It is a very satisfying church. Its Norman heritage shows fine restraint. Simplicity and sincerity are outstanding. There is a quality of restful strength revealed in the drawings. It has the dignity that a Catholic church deserves. Its baldachin altar dominates the composition. When the walls are lifted up, the architects' achievement will be notable.

"BILLY" PHELPS OF YALE

By JOSEPH J. REILLY

MY FIRST glimpse of Professor William Lyon Phelps dates back to a Monday noon in September, 1910, when 150 of us (graduate students and privileged seniors) were assembled in a big lecture-room of Lampson Hall at Yale for a course in Elizabethan drama. On the stroke of twelve-thirty an alert figure in grey flannels entered, walked quickly to the desk, swept the group with an appraising glance, and began to talk. I missed the opening remarks for I was busy registering the speaker's appearance. He was above the medium height with good shoulders slightly marked by the scholar's stoop and a well-poised head crowned by iron-grey hair. The eyes were keen and kindly, the mouth generous and finely shaped such as men have who accomplish things with seemingly little effort, who are tolerant and enjoy laughter, and whom life loves because they love life and refuse to let it weigh too heavily on mind and heart.

As he was one of the magnets that drew me to the Graduate School at Yale I knew something of his career. He was New Haven born, a graduate of Yale in the class of '87, with an M.A. from Harvard and a year's teaching experience there crowned by a Ph.D. from his own university on whose staff he had already served for eighteen years. As a lad he loved literature and history, being on intimate terms with Shakespeare's plays at twelve and shedding tears over the downfall of the Athenian expedition to Syracuse. In mathematics he remained deaf and blind in college no less than in high school. Once in a course given by Professor Sumner he was confronted with a set of figures designed to show the financial condition of a bank. He scanned them carefully and pronounced the institution in perfect shape. "Perfect shape!" echoed the astounded Sumner. "Why, that bank failed two weeks ago."

My first class with Billy Phelps was unforgettable. For sixty minutes we listened. Not a chair creaked; not a man moved; not a pair of eyes left the speaker's face; every word "registered." It was a revelation of great teaching and a great teacher. What did he talk about? About the origins of the drama, although, to be frank, I should have to delve into my still treasured notebooks to recover details. But my unaided memory still recalls that the lecture was scholarly, touched with occasional wit and frequent humor, and brilliant with those penetrating flashes that cast light into dark corners, illumine dim by-paths, and point the way to realms of gold where the mind finds knowledge and the spirit refreshment. "I love to teach," said Professor Phelps once, "as a painter loves to paint, as a musician loves to play, as a singer loves to sing, as a strong man rejoices to run a race." Of course there were weak brothers among his students but if they had wit they stood more than half redeemed. One of his pet stories concerns a lazy lad who summed up his knowledge of Browning's life thus: "Browning died in 1889. In that same year I was born. What a shameful exchange!"

I have had my share of great teachers but the crowning stroke of my good fortune was to sit under Billy Phelps. He is scholar, interpreter and stimulator, his gifts so admirably balanced

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that with him scholarship ceases to be a leaden-footed plodder, and, transformed, goes "sounding on its way" full of buoyancy and zest. In spite of years of research his lectures made the dry bones of Elizabethan drama live again. Under his magic touch a heroine of Beaumont and Fletcher became as radiant as yesterday's debutante; a villain of Ford or Massinger as real as your auto mechanic.

Whether in or out of his professorial chair Billy Phelps has never held literature at arm's length. He did not invest it with the strange pseudo-reverence which attends so much college teaching of English, as if one were veritably in the presence of the dead. He sees all great literature as a living thing, as vital as the humanity it reflects wherein the tears, laughter and yearning of unnumbered yesterdays are one with the passions of today. To him Ottima, Beatrix Esmond, and Ruth "standing amid the alien corn," Malvolio, Uncle Toby and Huckleberry Finn are our contemporaries. He is what Hazlitt would call an "onlooker" at life first, a professor of literature afterward. He is enthusiastic about books but more enthusiastic about humanity; he puts both in the right perspective and keeps them there. He and Pedantry have not even a bowing acquaintance. If you know his books you agree at once; if you do not, read for a start his "Browning and How to Know Him," full of insight and enthusiasm and, incidentally, the best introduction to the great Victorian ever written.

His taste is extraordinarily catholic. He has written on eighteenth-century romanticism, on the novel, the Bible, contemporary drama, and latter-day poetry; has edited several plays of Shakespeare as well as volumes by Chapman, Gray, Thackeray, Stevenson, O. Henry and Kipling. He delights in good plays, clever essays, stimulating criticism, a vivid biography, and fine poetry, lectures on them and writes about them with contagious enthusiasm. He has a weakness for "thrillers," considers Henry James's "Turn of the Screw" the very best of the brand, and confesses that after reading it he was afraid to go upstairs to bed.

Billy Phelps's enthusiasm points to another of his secrets. Whether he writes or lectures he stirs people to see good plays, to read good books, to think about them, and to understand why they are good, which is a gift in itself. This gift becomes genius when one considers that his following is recruited from every class, type and profession which still refuses to believe that matter dominates mind. It is not surprising to find undergraduates, alumnal associations and commencement throngs among his army of readers and audiences, but it is amazing to see that army widen out to include the idle rich and the overworked poor, complacent rotarians, busy mothers, harassed school teachers and tired business men.

Billy Phelps has other secrets, among them the fact that he is an optimist, outspoken and unashamed. The pessimism of conviction he can understand as he proved when he wrote with insight and comprehension of the arch-pessimist, Hardy. But the pessimism of pose and of jaded nerves he ridicules, sometimes with biting irony but mostly by the eloquence of his sanity and optimism. His optimism is built to stay, for it is based on faith in all things that are lovely and of good report. It stands the test of a rigorous examination and does not break down when put to trial. It asks nothing of your digestion, your purse or your vanity; it asks a great deal of your will-power and your common sense. Billy Phelps says that contentment and happiness are such precious things that you must fight hard to get them and fight even harder to keep them. He is that kind of fighter himself. If you doubt it, read his little book called "Happiness" and, when you have a chance, take a good look at his mouth and chin.

There is nothing parochial about Billy Phelps. His interests overflow all academic bounds. He frequently slips down to New York for first nights and never misses those occasional revivals of dramatic classics by which Manhattan seeks to save the artistic soul of America. He loves grand opera, worships Wagner, and after valiantly supporting the movement to establish a great symphony orchestra in New Haven he became president of the association which supports it. He is deeply interested in the movement for civic repertory theatres and with voice, pen and purse has backed it gallantly. He keeps in touch with movements in literature and drama at Paris, Berlin and London, knows personally the outstanding leaders in both arts at all three centers, and somehow finds time to alternate internationally in the rôles of host and guest. Though a citizen of the world he finds New Haven a blessed spot and proves it is close to his heart by taking an active part in every drive for local betterment.

There is nothing warped about Billy Phelps. He thinks straight, talks straight and looks you straight in the eye, usually with a twinkle in his own. When the pseudo-intelligentsia have claimed for their sole possession the terms "artistic," "candid" and "true to life," and have affixed to their opponents the epithets "puritanical," "narrow" and "pharisaical," Billy Phelps has not raised his voice in protest. He has let the pseudo-intelligentsia go noisily on their way and he has gone quietly—and effectively—on his. It is only when they have claimed the honors of canonization for some of their idols that he has shown any concern and then has debunked them with a phrase.

Billy Phelps has still other secrets which help to explain his wide appeal. One is his human quality which is felt in all his lectures and writings and is a delight to everyone who knows him per-

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sonally. It reveals itself in a variety of ways. In his courses he did not oppress his students with irrelevant details nor plume himself on the number of hours he could immure them in the library. His teaching instinct convinced him that, once you got a student fascinated with his work, you would not need to drive him and you could not hold him back. He appreciates highly a certain old adage known to fame and will not have Jack a dull boy (nor Billy either) for want of recreation. He is an early riser but his busiest day does not close without a round of golf or tennis. In his prep-school teaching days he coached baseball, football, tennis and hockey, still loves sports, and never fails to attend a Harvard-Yale game. He is no academic onlooker, glorying in neutrality, but, like all red-blooded men, an avowed partizan. When he was once asked which he would rather do, discover a beautiful poem or see Yale defeat Harvard on the gridiron, he answered: "I never smashed my hat over a beautiful poem."

To examine into Billy Phelps's "secrets" is to understand how and why he has become a guide and philosopher to a country-wide audience which extends far beyond the sound of his voice. He has, however, done more than that. He has achieved a peculiarly personal triumph. Hundreds of people who have never heard him lecture (although he has lectured in every state in the Union) but whose acquaintance is based on his books and articles have come to regard him as nothing less than an intimate personal friend. Why? The answer is to be found in Billy Phelps's personality. It is a personality which pervades everything he does or says and charms everyone. When as cub instructor he summered abroad he had no difficulty in persuading staid old professors to sit up talking books with him till three in the morning. If he dines alone in some hotel hundreds of miles from New Haven strangers who once heard him lecture seek him out to pay their respects. If he is a passenger on a branch train in the Grand Canyon the locomotive fireman on a day off joins him for a chat. Distinguished foreign writers who lecture at Yale find his home their Mecca, and lucky members of the Elizabethan Club crowd his library to share in their stimulating talk. Let him give a lecture anywhere from New York to Seattle and he is besieged by people with requests for his autograph, with invitations to luncheon or dinner, or with messages from old friends and former students.

Five years ago this June, at sixty-eight, Billy Phelps retired from the faculty at Yale. Today at seventy-three he is busier than ever, still writing, still lecturing, still championing the things of the mind and the spirit. "My idea of happiness," he told me once, "is to be chronically overworked at what one loves to do." Verily Billy Phelps is a happy man.

SPAIN'S GREAT CENTURY

By PHILIP BURNHAM

DURING recent publishing seasons, the flood of books on contemporary Spain has been regularly supplemented by studies of Spanish history, and two of the most recent of these deal in their various ways with the greatest period of Spanish history, the sixteenth century.[1] "Philip II" and "The Golden Century of Spain" resemble each other in only one way: they both deny the by now old-fashioned conception of anti-Catholic historical writers, especially the shallowly pro-British ones, that Spain in the century of the Armada was a savage country, obscured by all vice, superstition and ignorance, and diabolically governed by cruel and inhuman autocrats. On the contrary, both histories show that at the commencement of our modern era Spain burst forth with creative energy of stupefying intensity, her country and the whole world reflecting a religious, moral, intellectual, artistic and political achievement which is hard to convey even in long books. Teresa, John of the Cross, Ignatius, Suarez; Cervantes, Lope de Vega and Calderon de la Barca; the creators of the Escorial and Spanish painting; the Conquistadores and the administrators of a large part of Europe, America and Asia—make up a large fraction of Europe's grandeur.

Professor Davies does not try overtly to draw lessons from the record of Spain's brief, if unassailable, preeminence. He is an urbane scholar, unprejudiced in his appreciation of past men and events, and loath to voice prophecy or explain any specific philosophy of history. In "The Golden Century of Spain" there are no prearranged theories to hang dates on, but the book has, nevertheless, a pleasing unity. Perhaps it is largely stylistic, or comes from a careful outline of events. It includes, however, a logical treatment of proximate causes—a careful and beautifully precise marshaling of pertinent information on the things that preceded, accompanied and followed the central happenings and persons and institutions of Spain from 1504 into the seventeenth century—and it embodies a consistent broadness of human interests. This broadness of outlook is limited by no severe secularism, and, one may say of course, by no nationalistic blindness.

"It is fitting," the author sums up, "that a history of Spain in her Golden Century should conclude with an account of her religion. For religion is the chief of those imponderable factors that account for the rise and decline of nations."

Religion as a historical force, being spiritual, is necessarily imponderable, and its efficiency in history as the will of God can be known only absolutely or ultimately; in the life of a particular nation its effectiveness can only be inferred with admitted tentativeness on the basis of its fruits, an empirical conclusion from evidence.

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[1] *The Golden Century of Spain, by R. Trevor Davies. New York: The Macmillan Company.* $6.00.

Philip II, by William Thomas Walsh. New York: Sheed and Ward. $5.00.

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Professor Davies shows that the Spain of his period was great, and also, what his countrymen have so much denied, something like reasonable and wholesome. The evidence he presents also leads inescapably to an appreciation of the Catholic Church as leaven for that greatness and as an institution exhibiting holy characteristics and marred by far fewer human blemishes than the ordinary northern historian of the Reformation and Counter-Reformation would permit one to realize.

The biography, "Philip II," is a long collection of essays and observations on contemporary and sixteenth-century affairs, together with a history of the Jews and the annals of an important man who had far too many jobs. The observations on such current matters as the League of Nations, Communism, the Civil War in Spain, the partition of Palestine, the Masonic movement, and totalitarianism, are interjected lessons from history, the conclusions asserted with the intermediate constructions of logic or emotion taken for granted. Some of the essays on sixteenth-century affairs, such, for instance, as those on the death of Don Carlos and Don Juan, seem in themselves able and persuasive; more of them appear to be eccentrically out of proportion, and few of them are integrated into the biography. The story of Philip is told rather strictly by chronology. The great themes, belligerently drummed upon, do not seem to be derived strictly enough from the factual material, and the factual material is too little organized in itself to bring unity to the immense, colorful, and sometimes contradictory detail recorded.

The great historical themes in this biography are not as simple as they might at first appear.

The biographer attributes this opinion to his subject: "The world in his view was divided into two principal parts: Christendom, the kingdom of Christ on earth, of which Spain has been, was, and would be the chief defender; and the kingdom of Antichrist, growing up like tares in the field of wheat, a tacit federation of Jews, Marranos, Mohammedans, the various squabbling sects of Protestants, and the lukewarm or fatuously blind or hypocritical Catholics boring from within to the advantage of the enemy without."

Most explicitly the author states for himself: ". . . the battle of the armies of Christ and the Antichrist. Whatever the apparent temporary causes, most modern conflicts have been camouflaged skirmishes of this essential struggle. There is no other important issue in the world."

This tangibly conceived drama, this identification of certain known human groups with supernatural forces, might appear clear almost to the point of simplicism, but a reader finds difficulties in working it out.

The whole force of the biography leads to the position that there are no degrees in the possession of truth, that grace is restricted to the visible body of the Church, that the Light does, in fact, not enlighten every man that comes into this world. "Philip II so clearly perceived that Christ in this world dwelt in the one holy and apostolic Catholic Church of Rome, and nowhere else, and that the salvation of men depended literally, as He had plainly said, upon their acceptance of this fact. . . ." This and the whole book might readily seem more than a statement of the dogma that outside the Church there is no salvation.

Concerning that "The Catholic Encyclopedia declares: "The foolish and unchristian maxim that those who are outside the Church must for that very reason be eternally lost is no legitimate conclusion from Catholic dogma. . . . The gentle breathing of grace is not confined within the walls of the Catholic Church, but reaches the hearts of many who stand afar, working in them the marvel of justification and thus ensuring the eternal salvation of numberless men who either, like upright Jews and pagans, do not know the true Church, or, like so many Protestants educated in gross prejudice, cannot appreciate her true nature."

Flowing from a kind of confidence at one's ability to separate on earth the sheep from the goats is a super-unsentimental attitude toward intolerance. Except in a brief and careful explanation of the rôle of the Spanish Inquisition, there is slight distinction made here between religious, practical civic, and political tolerance; between objective and formal heresy; and between the status of heretics and of infidels:

"The lives of a few agitators, most of them descendants of the Jews who had summoned the Mohammedans to ravage Spain for nearly eight centuries, were to be sacrificed to keep peace and unity in Spain. Germany had had her Peasants' War, and in the next century would know the horrors of the Thirty Years' War, with the butchery of many thousands, the waste of farms and cities, and a people forever divided, all as a result of the tolerance of Charles."

"It is to be feared that the Guises and other choice spirits of the sixteenth century would have smiled at some of the well-intentioned efforts of our more peaceful times to apologize for acts [in this case, the St. Bartholomew Massacre] which seemed to them normal measures of defense, to which free men might be driven by the enemies of orderly society."

Recognizing the ultimate truth of the fact that the only important issue in history is the progress of the City of God, we must still admit that we cannot follow that progress directly. The sign of the cross rarely appears over marching armies. Even knowing the ultimate destiny of mankind, a historian may not presume to know what the finger of God is writing in a particular skirmish. What revelation can assure one that at the time of the Armada, Philip "had against him in singular unity all the elements of the international and mystical opposition to the Church of Christ"? It is clear that the Pope, for instance, was no more than lukewarm, and that the remaining English Catholics rallied against him and that the French were definitely distrustful. Professor Walsh himself later registers a reservation: "To have it [the Catholic Faith] restored in such as way as to add to the political power and prestige of Spain, under whose embraces the Holy See was sometimes almost smothered, might not be the lesser of two evils." Such a contradiction to the main theme might well have been carried along more consistently.

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A historian must not be scornful of looking at "apparent temporary causes." Studying these is his particular duty. He cannot dispense himself from a vulgar concern in immediate causes and as many mediate causes as he can find. This book seems to have a kind of inverted secularism. Recognizing the primary importance of the prosperity of the Church we can see, it seems to slight some of the influences that affect that prosperity. Direct governmental action on Protestant congregations and Catholic institutions is always important. On the other hand, the fate of the *Mesta,* progress of enclosures, technique of banking, shifting of trade routes, even the opening up of Spain's New World, are relatively slighted. If religious principles should govern all the economic and political activities of men, then these activities are of religious as well as every other sort of significance. Relying on ultimate causes, the author gives trivial explanations and descriptions of such matters as the economic decline of the Mediterranean coast, the Thirty Years' War (as already shown in a quotation on tolerance), the triumph of England, medieval guilds, Iberian democracy, the rise of the *hidalgos,* even the Reformation by countries and in general ("Pope Leo X had allowed the Battle of the Books to grow into the Lutheran schism and heresy when he might have preserved the unity of Christendom by intelligent and vigorous action. . . ."), and almost no explanation at all of the decline in Spanish power.

Perhaps too much reliance is placed on the source writer, Cabrera, who was apparently more competent noticing phenomena like comets that accompanied great events than in examining certain other characteristics of his age, such, preeminently, as the economic. The importance of Philip's bankruptcies is not underestimated by Professor Walsh in its effects on Church institutions and the foreign policy of Philip, but he offers little explanation. He passes over lightly the problems of the king's budget, his taxes—especially the *alcabala,* ruinous in Castille, suicidal in the Netherlands—and his expenditures. Although the word is used constantly, there is never a definition of usury. Concerning English-Spanish trade, price levels, wages, industrial and agricultural prosperity, there is simply confusion. The world was entering a new type of political and economic society. Condemning it as "modernism" rather begs the historical question. That new society was, and is, important to understanding the unfolding of the cosmic drama, and extremely important to the success and failure of Philip II.

The biography becomes an elaborate process of choosing up sides and a far less elaborate one of keeping the sides straight. There is no trouble at any time knowing where the Jews stand. Jews are laid at the heart of the original persecutions of Christ and his followers, of Nero's persecution, of the heresies of Gnosticism, Arianism, the Cathari, Lutheranism, Calvinism, Communism, and "they became so powerful that they virtually ruled the vast Empire of Islam." Judaism cannot be separated from Protestantism: "What is equally certain, but strangely kept well in the background of most historical research, is that the Protestant Revolt, far from being an 'advance' or a 'progressive step,' was a long retrogression toward the moribund Judaism of the Pharisees of the time of Christ." The Jew theme blends into all the enemy themes. The bibliography goes into Jewish works with special care and few boasts or accusations of Jewish influence are missed or discounted. Rarely is there any distinction made between the influence of Hebraic scholarship, so resurgent everywhere during the Renaissance, and the Old Testament as honored by the Church, and the influence of debased Judaism as such. Remarkable as the Jewish people are, one cannot feel their wonderfulness is placed in its correct proportion in the biography of "Philip II."

It is impossible here to draw up the full legions Professor Walsh places across the mystical barricade, and it would serve little purpose because their characteristics are hardly distinguished one from another. On the bad side are "the forces of modernity. . . . They are the voices of the Antichrist." This is important because it seems to identify Christianity with the Christendom of the Middle Ages. And another: "But Spanish Catholicism was Christian, and English Protestantism was not." Non-Catholic Christians are treated as undoubted, if perhaps misunderstanding, anti-Christians. Anything Left is satanic (unless, possibly, a hard judgment on interest rates). The conditions Archduke Matthias accepted in the Netherlands in 1577 as an enemy figurehead set up against his uncle "probably constituted the opening wedge for the modern revolution against all forms of authority which had flourished with the Catholic faith." At another point, Ghent, 1540: "It is interesting to notice that this revolution follows the modern anti-Christian pattern: it begins among a few rich 'intellectuals,' who complain about some political injustice; the poor are induced by propaganda or other means to make demonstrations in the name of liberty; political authority is broken down, and then with sinister swiftness the guiding spirits direct the popular wrath against the Church. . . . It did not occur to him [William of Orange] that the Anabaptists were only a few steps in advance of Lutheranism and Calvinism and that all heresies pointed in the same general direction, to the left." It is apparently impossible to be wrathful at a social set-up without hating Christianity.

It has already been pointed out that in addition to these Jews, modernists, revolutionaries and Protestants, the Catholic *politiques* are prominent supporters of the wrong side. In "Philip II" they are people like Catherine de Medici and Michel de l'Hôpital of France, who are pictured as practising excessive and badly thought-out opportunism, separating secular government so unsympathetically from the Church at certain times that the government not only failed to become a material means to defend or advance the Church, but actually served as a material weapon against her. These two books indicate that Philip II was a *politique* of the opposite variety, not altogether dissimilar from the leaders of Action Française. Both Professor Davies and Professor Walsh rehabilitate Philip's aims in so far as they can be distinguished from his means: he was concerned with religious peace, political peace and a kind of social justice. All of these ends, however, on his own terms, and his terms proved incompatible

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with the ends. Repeatedly there were checks in England, France, the Netherlands, Italy and even the Papal States when "once more Philip was trying to impose the standards of the Spanish Inquisition, colored as they were by purely Spanish political and social considerations, upon the Universal Church"—and no less, of course, upon the whole of Europe. He apparently couldn't imagine Catholicism in something that was not his kind of society.

In the first place, Charles V and his son, Philip, undertook too great a governance. The administrative, political and economic resources had not been developed which could sustain so vast a world policy. Spain used herself heroically, conserving what her people and kings conceived to be her destiny: to identify Christendom with herself, and, with some local autonomy, to rule it. That is no small presumption, and in failing to achieve it, Spain could still be the most splendid country of the era.

Communications

HAITI VS. SANTO DOMINGO

Washington, D. C.

TO the Editor: As a close student of Latin-American affairs I desire to be permitted to present the following data on Hispaniola, tending to correct the reason given by Dr. Joseph B. Code in his "Haiti vs. Santo Domingo," in your issue of January 7, as the cause of the present trouble there.

First, I want to compliment Father Code upon the quality of his research bearing on the Church's work in the early years in Hispaniola.

Secondly, I desire to commend the writer upon the catholicity of his views bearing on race relationship the world over, and more especially here in the United States.

This is where I find that I differ very sharply from Dr. Code: "Race hatred is the real evil, and so long as the two races preserve the enmity with which they have regarded each other for over a century the present atrocities will continue."

Having lived in Hispaniola, I know that Dr. Code is off on the wrong foot when he would have us believe that these reported "mass murders" are the outgrowth of racial animosity.

In Frederick W. Seward's very excellent book, "Reminiscences of a War-time Statesman and Diplomat," we find the following: "The inhabitants are of all shades of complexion, save that few are entirely white, and few are entirely black. They are mulattoes, quadroons, mustees, etc., nearly all having a Spanish cast of features."

Commenting on the Dominican soldiery the author said this: "The Dominican soldiers, not uniformed and not well clad or equipped, were to be seen in considerable numbers at the barracks and on guard duty. A few at the palace were an exception to this rule, appearing neat and well armed. They are all colored men, mostly of the darker hue."

I think that Father Code himself will agree that it would have been quite impossible to have successfully bleached out all of the mulattoes, quadroons, mustees, etc., in seventy-three years. No. If there have been "mass murders" in Hispaniola in recent months, let us look to the practise of importing cheap Haitian field hands to compete against the illiterate Dominican peons during the sugar harvesting season and see if we will not find the real source of the trouble in this practise.

In closing these remarks, I am taking the liberty to include this suggestion. The inhabitants of Hispaniola, regardless of their racial background, are fellow Americans. Why not let us do on a workable basis for them what we have done for Japan, Korea and China in the way of schools and hospitals?

VICTOR H. DANIEL.

MRS. SARAH PETER

Bexley, Ohio.

TO the Editor: I am writing the life of Mrs. Sarah Peter, who was born in Chillicothe, Ohio, in 1800 and died in Cincinnati, Ohio, in 1877. There is much printed matter available on Mrs. Peter but I should like to gather as much original matter as possible. So if anyone has any correspondence of Mrs. Peter's will they please send me what original letters they have or authentic copies?

Sarah Peter was the daughter of Thomas Worthington, the fifth Governor of Ohio (1814-1816), and was twice married: first in 1816 to Edward King, a son of Rufus King of New York, our eminent Minister to England; and in 1844 to Mr. William Peter of Harbyn, Cornwall, British Consul at Philadelphia (1841-1853).

Mrs. Peter was an accomplished linguist, a woman of charm and beauty, and a world traveler who knew well most of the noted people in this country and abroad. After her conversion to the Catholic faith in 1855, she devoted her wealth and talents to the Church and the service of the underprivileged, and was instrumental in bringing a number of religious communities to the United States.

I am extremely anxious to have data about Mr. Peter and any letters that may be had of his. He wrote the Speeches of his father who was also a member of Parliament and added a Memoir. Does anyone know where I can get a copy of this Memoir?

I will consider it a great favor if I can obtain information on any of these subjects.

ANNA SHANNON MCALLISTER,
2513 Brentwood Road.

CHASTITY

Brooklyn, N. Y.

TO the Editor: It is unfortunate that the splendid review by Father Cox of Dr. Cabot's "Christianity and Sex" in the December 31 issue of THE COMMONWEAL was marred by the typographical error in substituting "hardly" for "heartily" in the first line of the last paragraph.

WILLIAM G. BANNON.

Editor's Note: We sincerely regret this typographical error.

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Seven Days' Survey

The Church.—Catholic Press Month begins January 30, the Sunday following the feast of Saint Francis de Sales, patron of Catholic journalists, and extends throughout February. * * * It is estimated that last year some 3,500,000 persons visited the shrine of the late Brother André, of the Congregation of the Holy Cross, in Montreal. * * * Reverend George Johnson, director of the N.C.W.C. Department of Education, is urging a nation-wide protest against the report of the Committee on Social-Economic Goals of the National Education Association. The National Council of Catholic Men and the National Council of Catholic Women are also protesting the advocacy of birth control in the report. There are said to be 2,500,000 Catholic pupils in the nation's public schools. * * * According to *Catholic Missions*, Korea is distinguished among mission lands, since "her people have died for the Faith in greater numbers than the people of any other country; she numbers among her beatified 75 lay persons . . .; she is thought to be the only country in the world in which the Faith penetrated . . . before any missioner had entered the country." * * * Speaking at his installation as principal and vice-chancellor of McGill University of Montreal, Dr. Lewis Douglas said of academic ideals, "They have not been, they must not become, instruments of political propaganda. They have been, they must continue to be, sanctuaries for intellectual integrity. Since that memorable day more than 700 years ago, when the mother of universities, the University of Paris, came into being under the charter granted by Gregory IX and under the protection of his benevolent influence, it has been the primary purpose of the university to cultivate that variety of mind which, specialized as it may be, sees its own specialty in relation to the whole field of thought and knowledge and experience; which insists on examining every premise; which is not satisfied with the status quo merely because it is the status quo; which has no disposition to follow the new merely because it is new; which follows the truth wherever it may lead; which cherishes restraint above license and worships honor above expediency." * * * A four-year, $1,000 scholarship for a Catholic Negro was voted by the senior class at Manhattan College in honor of Blessed Martin de Porres.

The Nation.—Analysis of the unemployment census reveals that Rhode Island has the highest percentage of totally unemployed of any state: 6.4. New York's figure is third, after the District of Columbia, at 5.9 percent; Oregon is fourth, at 5.7; and Pennsylvania fifth, 5.6. The lowest figure is for Iowa, with 2.4 percent totally unemployed. Charles P. Taft, leading young Republican and head of the Community Mobilization for Human Needs, suggested to the Senate Unemployment Committee that the federal government should appropriate money to the states for all relief according to a set formula. This total contribution toward relief of the central government should be matched by the states, not necessarily on a 50-50 basis, but perhaps in a ratio of 70-30 or 75-25. * * * Governor Earle of Pennsylvania requested the federal government to assume ownership of his state's anthracite industry. The government would own all coal lands but would lease them to private industry for operation under government regulation. * * * Both the Senate and the House have turned against the "item veto power" which the House temporarily favored giving to the President as an economy move. The House was busy working on appropriation bills and waiting for the presidential message on the navy. The Senate continued to keep itself tied up in debates or filibusters about the anti-lynching proposal. * * * A campaign to obtain funds for the new National Foundation for Infantile Paralysis was launched throughout the nation on January 17, with the radio contributing particularly heavily. Certificates are to be purchased for $1, $2 or $5.

The Wide World.—January 30 marks the fifth anniversary of the advent of Hitler to power in Germany. * * * The Soviet party purge ended with the admission of wholesale injustices, the reinstatement of thousands and the restoration of their jobs. Those who carried out the purge are now under grave suspicion as public enemies. * * * Virtually all elements in Brazil deny that the new Vargas régime is linked physically with the dictatorships of Europe. * * * Nationalist forces in Spain announced their artillery had isolated Loyalist troops at Teruel, except for a small corridor leading from Teruel to Valencia. * * * The Northern Ireland Parliament was dissolved in order to give the electorate an opportunity to express its views on union with Mr. De Valera's new state. * * * The Rumanian Parliament was dissolved by royal decree. New elections will be held in March. Premier Goga hopes to obtain 40 percent of the votes, which would guarantee him 50 percent of all the Chamber mandates under the Rumanian electoral system. * * * Premier Milan Stoyadinovitch, the first Jugoslav statesman to visit Germany since the World War, concluded his visit to Berlin where he conferred with Chancellor Hitler and other Nazi officials. * * * Italian colonization of Ethiopia was inaugurated by 175 heads of families who left Brindisi for East Africa. Immediate arrangements are being made for 15,000 families aggregating about 75,000 persons.

* * * *

Reviving Business.—President Roosevelt continued to call various industrial, financial and labor leaders to confer on the current business recession. On January 14, he listened for an hour to such executives as Owen D. Young, chairman of General Electric; John L. Lewis; Thomas W. Lamont of J. P. Morgan; Philip Murray, vice-president of the United Mine Workers; Charles

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Taussig, president of the American Molasses Company; and A. A. Berle, jr. The actual and detail proceedings of the conference were not made public, but it is understood that a strong appeal was made that the President define the government's present policy toward business and the uncertainty caused by conflicting statements of various administration spokesmen. Business is particularly interested in the government's plans for the reduction of prices of raw materials, reform of corporate tax laws, restraint of public utilities, subsidies in the durable goods industries and monetary policy. Uncertainties on these items are blamed for holding up normal purchases of raw materials and finished products. The big question is how to increase national consumption and with it production and employment. Stabilized annual wages at a lower annual rate are believed to hold great possibilities in some industries. Mr. Roosevelt gave the impression that prosecution of holding companies would not go beyond the terms of the Utility Holding Company Act. He has called forty-six members of the government's Business Advisory Council for a meeting at Washington, January 19, and a conference of the leaders of the auto industry two days later. Meanwhile the General Federation of Women's Clubs, in cooperation with the other major women's organizations, is planning a nation-wide drive for "economic stability" through the "release into circulation of just a few dollars more per family."

French Whirl.—In recent weeks the French franc weakened seriously on the international exchange. A series of strikes developed in the rubber, textile, metal and chemical industries. Premier Chautemps drew up a "code for industrial peace," providing compulsory arbitration and legal enforcement of arbitration findings. In the face of the falling franc, Georges Bonnet, Finance Minister, led a campaign for decreased expenditures—mostly social—and for preservation of "liberty of exchange." The Communist party, Left Wing of the Popular Front, supported the disturbing strikes, while the Rightist employers were mostly adamant, and the C. P. also called for exchange control, which the liberals in the Chamber said would lead to an autarchy with freedom gradually driven out. The working classes were generally disillusioned with the gains they received through the Popular Front laws and collective bargaining, since with the continued depression in production and employment, their theoretic gains proved illusory. On January 14, the Chautemps government, after challenging the C. P. to break the Popular Front government, saw the Socialists walk out along with the Communists, and so the Cabinet fell. Georges Bonnet, a conservative Radical Socialist, was first asked to form a new Cabinet, but by January 16 he had failed completely. On January 16 and 17, the Socialist leader, Léon Blum, tried to form a Cabinet including the Communists and even widening the Front to the Right. The Radical Socialists refused to cooperate with the Communists, and his efforts failed. On the 17th, Chautemps was summoned to try again. Ex-Premier Blum's proposal to his party that they enter the Cabinet without the Communist wing was defeated by a narrow party vote. He did bring his party to promise to vote for a purely Radical Socialist Cabinet, however, so Chautemps went ahead and on January 18 formed a government out of Radical Socialists and two small groups of allies, representing 166 votes in the Chamber out of a total of 617.

Taxes.—Secretary Morgenthau informed Congress that the Treasury Department did not feel like recommending additional taxes over and above the present tax structure. He recommended a policy that would balance the budget through economies, and indicated that a saving of somewhere between $700,000,000 and $800,000,000 this year would accomplish this, exclusive of debt retirement. The report of the subcommittee of the Ways and Means Committee called for the retention but liberalization of the undistributed profits tax; a broadening of the restrictions in the capital gains tax; and special heavy tax treatment for corporations receiving a net of more than $50,000, distributing less than 60 percent of this net as dividends, and controlled by one family or by a group of not more than ten individuals. The committee asserted that, while a substantial number of cases of hardship exist, the severity of the present normal and undistributed profits tax upon corporations had often been overstated. The proposed changes in the tax structure are designed to stimulate business without adversely affecting government receipts. The 1938 budget estimates put this income from internal revenue at $2,667,000,000, of which $1,233,000,000 has been allotted as receipts from individual income tax payments $1,184,000,000 as corporate tax receipts, and $250,000,000 as receipts from back taxes in process of being collected. Roswell Magill, Under-Secretary of the Treasury, told a House hearing that the extensive changes of the federal revenue laws was only a forerunner of a broad program of basic tax revision to be concerned principally with the integration of federal and state taxes and the elimination of tax-exempt securities. He warned, however, that this should not be done precipitately.

Far East.—For the first time since the outbreak of hostilities China and Japan have recalled their respective Ambassadors. This is not considered as breaking off diplomatic relations, since certain members of the embassy staffs will remain at their posts. Peace negotiations were reported to be continuing half-heartedly, but German mediation was said to be at an end. The Japanese people were instructed to gird themselves for a protracted conflict. In an interview with the Nipponese press Premier Konoye set forth terms on which Tokyo would be willing to call a halt to the fighting. The chief intimation was that a régime which had ousted or overlooked Chiang Kai-shek would be offered far more favorable terms than those proffered to the Chinese generalissimo, with a hint that Chiang's temporary retirement might effect a lot of face-saving on both sides. Two essential notes of this new China régime would be opposition to the Communists and cooperation with Japan in the economic development of China. In the meantime the Chinese gave signs of their determination to resist. They reported scattered

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victories on various fronts—Northwest and Southern Hopeh, Shansi, Northern Shantung and the Yangtze, where Japanese troops have been withdrawn for the conquest of Shantung. Observers tended to discount these reports as well as the ability of the Chinese to resist. Some felt that while Japan would win the battles, prolonged guerilla warfare would in the end effect a Japanese collapse. Hankow, the temporary capital, is believed to be impregnable by land for at least six weeks unless the Japanese secure and maintain absolute control of the railroad. In Shantung, where four Japanese columns are converging on the important rail center of Suchow, General Chiang's large forces have erected their chief defenses along the Tientsin-Pukow Railroad, where another major battle is in the offing.

Big Navy.—Testifying before the House Appropriations Subcommittee, Admiral William D. Leahy, Chief of Naval Operations, declared that "the present moment is not one when the United States can safely reduce its means for national defense without jeopardizing our national security. The political conditions in the world, both in Europe and the Far East, are more threatening than at any time since 1918 and are distinctly worse than a year ago." He urged that this country "continue to maintain our existing national defense establishments at their highest efficiency, complete as soon as possible and practicable the projects now under way to improve or augment the existing establishments, and provide those features which are still lacking and which are vital to the efficiency of the national defense at sea." The House Committee recommended an appropriation of $553,266,494 for the naval establishment during the fiscal year ending June 30, 1939. The building program under the Vinson-Trammel Act will be continued, but this will be supplemented upon President Roosevelt's recommendations looking to additional naval construction in view of the unsettled state of the world. Rear Admiral A. B. Cook, chief of the Bureau of Aeronautics, revealed that the bureau had stepped up its plane-building program, hoping to have 2,050 planes by 1941. Naval ammunition depots will be improved. The House also authorized an appropriation of $15,000,000 for the modernization of the aircraft carriers, Lexington and Saratoga. The Marine Corps enlisted strength will be increased by 500 men.

Mexico.—As another step toward the Mexicanization of industry President Cárdenas issued a tariff decree raising import duties on most United States products by 100 to 200 percent. It included preferential tariffs for factory machinery and products from Germany. Considerable mystery surrounds a Cabinet shake-up provoked by President Cárdenas's express dissatisfaction with the work of some of the members of the government. Several Cabinet officers offered their resignations and successors were appointed, but the significance of the incident is as yet far from clear. The organization of the Workers' party goes on apace and the dropping of the word "Soldiers" from the party name confirms the impression that it will be open only to men in the ranks, not to any generals. This would point to the establishment of some kind of popular front. The suggestion of the formation of a Mexican Catholic party was greeted with the observation that this might serve as a pretext for the suppression of all independent parties as reactionary, anti-worker or bourgeois groupings, and Catholics were urged to work along with the existing independent parties to assure civic liberty for all. *Ultimas Noticias de Excelsior,* leading Mexican afternoon paper, criticized President Cárdenas for urging private initiative to further the nation's educational program. It held that liberty of instruction was the only means of securing the educational advances so badly needed throughout the nation.

Labor.—The stand of President Dubinsky of the Ladies Garment Workers against the breaking off of negotiations with the A.F.L., and against Communist influence in the C.I.O., seemed to mean in no sense that the union was planning to leave the C.I.O. His censures, however, found various echoes, most prominently from Mr. Zaritsky, head of the C.I.O. hatters' union. Commenting on the Dubinsky remarks, John L. Lewis said: "Mr. Dubinsky, whom I esteem highly, seems to be giving an imitation of Eliza crossing the ice and looking backward like Lot's wife. I think he ought to finally decide whether he is flesh or fowl or good red herring." Mr. Dubinsky answered: "Eliza crossing the ice may not have had a very pleasant journey, but, as I recall, she had to make the trip getting away from a none-too-kind overseer." * * * The highest New York court unanimously decided that a closed shop is legal and denied it constituted a monopoly and was against public policy. The case arose when all employees of the New York Rapid Transit Corporation were bound by a collective bargain to join the Transport Workers Union within a month. * * * Mayor Hague of Jersey City declined to take the Senate seat vacated by Governor Moore, saying: "I will not desert the people. You know my attitude in this un-American movement in this country and the Red group attempting to invade not only Jersey City but other cities throughout the country." * * * After public testimony before the Senate Commerce Committee which put union members and activities in a very bad light, the C.I.O. union representative declared: "The hearings have become an out-and-out prosecution of American seamen with even the most rudimentary rules of evidence thrown to the winds."

Non-Catholic Religious Activities.—Concerted action by church organizations of many faiths scattered throughout Indiana during the second week in January culminated in victory after a long fight to end "marriage mill" sore spots in the state. Their victory came when the Indiana Supreme Court upheld an injunction prohibiting Lake County Clerk George W. Sweigart from issuing licenses to couples in which the girl lives outside the county of issuance. Since the injunction was granted, Lake County authorities have ceased the practise of selling to the hordes of Illinois and Michigan couples who wanted to evade the hygienic and notice of intention marriage laws. In Seattle, Wash., the Washington State Council of

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Churches moved for the prevention of "gin weddings" by advocating the passage of a state law requiring the lapse of three days between the obtaining of a license and the wedding. The law is patterned after statutes in effect in Oregon and California and would also require the contracting parties to obtain health certificates before the marriage ceremony. * * * In a trial before 1,200 people in First Central Congregational Church, Omaha, Neb., adult society was "convicted" on three of five counts in an indictment charging "ignorance, selfishness and indifference to the needs of youth." The indictment was brought on behalf of youth by the Nebraska Christian Youth Council. Society was found guilty of failure to provide opportunity for employment, constructive use of leisure time, and preparation for marriage and home life. The jury returned a verdict of not guilty on the charge of frustration of opportunity by imposition of militaristic nationalism, and of the denial of spiritual and religious heritages through secularization of life. * * * The first of a series of four informal monthly symposiums on "personalist democracy" will be held at the Labor Temple, 242 East 14th Street, New York, January 27, at 8:30 p.m. Speakers will include Roger Baldwin of the Civil Liberties Unoin, Rabbi Louis Finkelstein, Reverend A. J. Muste of the Labor Temple and Peter Maurin of the *Catholic Worker*.

A Brazilian Tyrol.—Under Herr Thaler, former Austrian Minister of Agriculture, there has been settled in the state of Santa Catharina, near Cruzeiro do Sul, Brazil, a colony of Austrian Catholics. Starting in 1931, Herr Thaler made an extensive study of South America which led him to that part which in his judgment was similar to the land these people came from. Former attempts after the World War by army officers of the Old Monarchy had ended deplorably. But Minister Thaler, by the care with which he prepared his case, was able to secure a considerable sum from the government. And on October 13, 1933, with eighty-six others arrived in Santa Catharina to make a start. Their experience was so pleasant that others came, and now their number almost totals 800, who live in two villages, Dreizehnlinden and Babonborg, and in four smaller settlements, Rosengarten, Morgental, Wachau, Muehltal. In this new country of their adoption, the altitude is 3,000 to 6,000 feet, they have evergreens and shrubs, and with 40 to 60 inches rainfall, their new land is similar to the old. They have kept their customs, their picturesque Tyrolean homes, and under the direction of a fellow countryman, Father Reithmaier, their first building was a parish church. The management of the village rests in the hands of an agricultural board, meeting for the parish councils once a week. The economic success of the colonists has been enormous. Visitors praise the cleanliness of the villages, the construction of the streets and the extensive stables, the excellent produce of the brick-kiln, a large sawmill, a factory for tarboiling, a mill for Brazilian mate-tea, a factory for baking powder, and other industries. The water-supply is excellent mountain spring water. Besides their success in temporal things they are to be congratulated upon their school and hospital which are under the management of the Tyrolese Order of Sisters of St. Vincent de Paul.

Research.—According to a world survey reported to the American Chemical Society by Dr. William A. Hamor, assistant director of the Mellon Institute, the United States spent $100,000,000 on industrial research during 1937. Hundreds of scientific surveys are under way in other countries. Novel synthetics have already opened up a new era for solvents, plastics, paints, pharmaceuticals, perfumes and similar substances. Designs have been prepared for underground bomb-proof power plants for Europe's chemical industries. The demand for insecticides for fruit trees has resulted in the reorganization of Palestine's sulphur industry. German chemists are aiding Brazilian authorities in an effort to discover uses for surplus coffee. Experiments in Texas have shown that the addition of carbon black to concrete gives a highway pavement a dark luster that reduces glare. Food preservation is being investigated on a large scale. Silver bearings are employed in high-power aviation engines. High octane anti-knock gasolines at lower cost promise increased fuel efficiency for airplanes. Heat-treated cast irons are used for gears and other machine parts which were previously constructed of steel.

Housing.—The seventh annual Public Housing Conference was scheduled to open on January 21. The announcement said that the first work of the conference was considered attained by the passage of the Wagner-Steagall Act last year. The second phase of the work is "education for administration," including ways of slum clearance and rehousing and managing property. * * * Secretary Ickes gave out statistics derived from a study of eight Southern and five Northern PWA housing projects. The average cost per dwelling unit was found to be $3,549, and the cost per room, $979, including the cost of rentable office space, store buildings, garages and electrical distribution outside the buildings. In the South, the cost was $825 per room; in the North, $1,095. These figures were much lower than those for corresponding private work. * * * A group of private real estate men have formed the Realty Factors of America, Inc., with the idea of completing large scale, low cost housing projects in at least 100 key cities. The nation-wide organization will use private funds, but will function under the National Housing Act which provides insurance of mortgages. Designs for work in Philadelphia and Cincinnati are ready, and the company expects to construct 250,000 dwelling units during the next five years, with an annual private investment of $200,000,000. * * * Newspapers carried an unverified report that plans are under way in Washington to bring a distinct reduction in steel prices, with the particular idea of making dwelling construction cheaper. The plan would apparently involve a cut in steel mill wages, and be certain of meeting strong opposition. Steel prices are one of the most inflexible of the inflexible series which many government economists feel must react more readily to current economic conditions.

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The Play and Screen

Father Malachy's Miracle

THE ANNOUNCEMENT by the Catholic Theatre Movement that it has removed "Father Malachy's Miracle" from the B list and put it in the A category is good news. Brian Doherty's dramatization of Bruce Marshall's novel is the most distinguished play of the year. Moreover, it is a Catholic play, and those who have lamented the paucity of plays informed with the Catholic spirit have rejoiced that such a play has proved the most interesting new dramatic offering of the season. When originally given it included, however, two or three lines and the makeup of one character which offended the sensibilities of certain Catholics, and for this reason the Catholic Theatre Movement placed it in the B category. These lines have now been omitted, and the makeup of the Italian cardinal softened from its original slightly sinister implication to one of understanding benignity. These changes have not hurt the play; indeed the alteration in the cardinal has improved it. The high points of the play are the performing of the miracle and the meeting of the cardinal with the Scottish bishop and Father Malachy. The meaning of the latter scene is blurred if the cardinal possesses a Mephistophelian face and manner. The cardinal should sum up in himself all the practical wisdom of Rome, without this wisdom lessening in the least his spiritual understanding or personal kindness. Ironic as the scene appears on the surface, it really symbolizes the ability of the Church to see things as a universal unit, its understanding that the parts must be weighed in conjunction with the whole; and the cardinal's personality must have a dignity worthy of his theme. Now that "Father Malachy's Miracle" has received the accolade of the Catholic Theatre Movement it is to be hoped that Catholic organizations will attend performances in a body. The play needs and should receive their support.

In my discussion of the play when it was first presented I had little space to speak of the individual actors. Directed by Worthington Miner they give perhaps the most perfectly balanced performance now to be seen in New York. Al Shean's Malachy is a little gem, simple, sincere, spiritual. The bishop of St. Clair Bayfield is a masterpiece of characterization, crusty, humorous, human; the curate of John Call amusing and veritable in a humbler fashion; the sexton of Ralph Cullanan delightfully racy and humorous; the young lovers of Donald Beddoe and Margaret Curtis charmingly sincere; the cardinal of Benedict MacQuarrie distinguished in manner and speech; the go-getter of Paul Porter delightfully American; the Anglican of Frank Green amusingly worldly, a perfect portrait of the kindly but essentially frivolous agnosticism of so many modern Church of England clergymen. In fact, "Father Malachy's Miracle" is an unadulterated delight, at once an imaginative comedy and a witty presentment of the Catholic position in regard to faith.

GRENVILLE VERNON.

Snow White and the Seven Dwarfs

WALT (WALTER ELIAS) DISNEY, winner of countless international honors for his creation and continuance of the short subject cartoon comedies of "Mickey Mouse" and "Silly Symphony," is now presenting the most courageous undertaking of his highly successful career—the first full-length cartoon to be filmed by anyone, anywhere, using color throughout, with sound, of course. "Snow White and the Seven Dwarfs" is universal entertainment, a masterpiece in technical perfection and story-telling, elegant in its beauty, a revelation in screen animation, displaying mood and tempo with a wide stroke. It has drama, romance, pathos and genuine heart interest that is both charming and beautiful. No short subject cartoon ever going before even proportionately approaches "Snow White," either in technical, story or entertainment texture. Even the new "Multiplane Technicolor" surpasses anything yet seen in color. The many and varied hues are really gorgeous.

It took three years to make "Snow White," at a cost of $1,500,000, and two years of dreaming in anticipation by Mr. Disney before that. The production is composed of 250,000 drawings, selected from about 1,000,000 sketches, backgrounds and animated figures. As many as 570 artists and animators worked on the production. An illusion of third-dimension is obtained through a "multiplane" camera which was devised for the purpose by the producer. He built a musical background with some 80 musicians, interspersing ten songs, written by Frank Churchill and Larry Morey, as follows: "Whistle While You Work," "With a Song and a Smile," "Some Day My Prince Will Come," "Heigh-Ho," "One Song," "I'm Wishing," "Isn't This a Silly Song," "Dig-a-Dig-Dig," "Bluddle-Uddle-Um-Dum" and "Rub-a-Dub-Dub."

The play is an adaptation of one of the most beloved 125-year-old stories in "Grimms' Fairy Tales," about the wicked Queen and the little Princess "Snow White," whose beauty aroused the jealousy of the old Queen. The screen version begins with the efforts of the Queen to do away with the Princess, tells of her escape to the forest where she meets and finds refuge with the Seven Dwarfs, and how the wicked Queen, in the guise of a witch, finds her there, of how the Queen gives her a poisoned apple which causes the little Princess to fall into a death-like slumber, from which she is finally rescued by the kiss of a wandering Prince.

"Snow White" has been called "a thing of beauty and joy forever" and rightfully. Certainly no other film of recent times possesses the freshness and gaiety, the utter enchantment and perfection of Mr. Disney's fairy Princess and the seven little, grotesque men: Doc, Happy, Dopey, Sneezy, Bashful and Grumpy. The film is one of the artist's few attempts to portray human characters in screen cartoon, and is complete with carefully differentiated characterizations, dialogue and scorings.

And now Mr. Disney is already setting about to follow with another full-length feature cartoon, based on "Pinocchio," Italian classic, in which the famous Mussino illustrations will be duplicated.

JAMES P. CUNNINGHAM.

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Books

Hard-Boiled Sentimentalist

Woollcott's Second Reader. New York: The Viking Press. $3.00.

THOUGH few people, I suppose, are likely to regard Alexander Woollcott as a real critic (some of his comments on the pieces in this anthology, when not mere frothy chatter, are as absurd as his judgment that Hemingway is the supreme stylist now writing in English), probably nobody else could have compiled so good a book. Its range includes a ghost story by Edith Wharton (in which for once the great lady condescends to the servants' hall), an account of that English murderer who drowned a succession of brides in their bath, written by William Bolitho in a manner curiously compounded of pedantry and irony, short stories by Willa Cather and Albert Halper, novels by Somerset Maugham and Anne Parrish, rarities like Professor Pottle's "Boswell and the Girl from Botany Bay," half-forgotten classics like "The Golden Age," "Rab and His Friends" and Stephen Crane's "Whilomville Stories"—a sample in fact of almost everything except poetry and drama. All are extremely readable, and (since the book is designed for general reading) it contains hardly anything that will shock even the most sensitive reader. The 1,056 pages provide for three dollars what would cost, if bought separately, at least ten times as much.

The most brilliant piece of writing is, to my mind, D. H. Lawrence's vindictive portrait of the author of the posthumous "Memoirs of the Foreign Legion." Though Maurice Magnus may not have been quite the miserable little rat Lawrence depicts, and though Lawrence's mutilation of a dead man was far worse than M. M.'s impudent sponging, the thing is a literary masterpiece.

So, too, are the better-known "Christmas Garland" of Max Beerbohm, that most delicate of all parodies (now available also in the World's Classics), and Clarence Day's "God and My Father." The hearty old heathen roaring out his protests to high heaven, "Mercy, I say, damn it, mercy! Amen," is one of the great characters in literature.

Of the pieces included that were previously unknown to me I relished most Anne Parrish's "All Kneeling." Maugham's "Cakes and Ale," though perhaps even more brilliant, has always irritated me because of its savage unfairness to Thomas Hardy. But Miss Parrish delightfully and devastatingly exhibits feminine soulfulness. Of that charming little humbug Christabel one must say that it is necessary to accept her within the frame of a convention to believe that so consistent a fraud managed to fool all the people all of the time. That, however, does not in the least detract from the reader's enjoyment.

Mr. Woollcott is one of those experts in patter and pastiche that it is hard to take seriously. But it is to his credit that he does not take himself seriously, except to the extent of trying to provide entertainment, in which respect he is a triumphant success. The frivolous, hard-boiled sentimentalist knows a good thing when he sees

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one and understands his audience. He is moreover good to his friends and is always careful never to lose an opportunity (perhaps it would be more accurate to say, never fails to take the precaution) of tossing Dorothy Parker a compliment. The three stories of hers included are far from being her best, but I am glad to see them here, as I am also glad to see Robert Louis Stevenson's "Letter to Dr. Hyde" and Governor Cross's "Thanksgiving Proclamation." It is hard to imagine a better three-dollars'-worth of reading of its kind.

JOHN KENNETH MERTON.

Superficial

Journalist's Wife, by Lilian T. Mowrer. New York: William Morrow and Company. $3.50.

THERE is no journalist in this vain world who would not be delighted to get such grand publicity as the Chicago *Daily News'* foreign correspondent, Edgar Ansel Mowrer, has received from his wife. In this story, covering her journalistic travels during two decades of political events, Mrs. Lilian Mowrer makes no bones about advertising Edgar in a rather clumsy way. A mediocre foreign correspondent is puffed up as an important figure of social life and as a wise man who knows everything or at least everything better. . . . In the shadow of this admired pundit the scribbing wife echoes his anti-religious prejudices and his pink political ideas. But she knows how to make her book easy reading by adding the spices of political and personal gossip.

The value of such an autobiographical book without any serious information on still uncovered facts depends completely on the personality of the author. Lilian Mowrer is "progressive" and keeps up with the last vogue. But her modernism is commonplace. She thinks the nudists smart, though she learns from the better instincts of her then six-year-old daughter that it is unpleasant to see strangers without clothes. A "liberal" in her political aspects and her philosophy, Mrs. Mowrer nevertheless seems to be an autocrat in her home. She has a lot of servant trouble. She forbade her German maids "under threat of immediate dismissal to discuss politics in the kitchen."

Traveling with her husband, Lilian Mowrer has been an observer of political affairs since the days of the World War. But don't expect new views from reading her comments. You read stupid nonsense such as: "If you discount the Jewish contribution, Germany's culture would be no greater than that of Sweden or any small nation." You get rude exaggerations such as the silly assertion that Hindenburg "had little knowledge and less understanding of all that was promised in his name to his electors." You are told that the well-known publicist Hans Zehrer was "close to the Nazis," although he was in fact with General Schleicher's politics and had to stop writing soon after Hitler came to power. The mystical folklore of the Catholic poet Billinger, one of Germany's finest, is called "turgid" by this bluestocking. Even Claudel is blamed by the Mowrers as a "Sunday School spirit." Readers of THE COMMONWEAL can well pass by this superficial book.

C. O. CLEVELAND.

A Medieval Village

Life on the English Manor, A Study of Peasant Conditions 1150-1400, by H. S. Bennett. New York: The *Macmillan Company.* $4.50.

THIS is an extremely interesting and valuable book. It gives an intimate account of the every-day life of the inhabitants of a village in England in the latter half of the Middle Ages. The book has an especially intriguing feature that would remind one of the loose-leaf textbooks that are now so common and that serve to keep books up to date. The editor of "Cambridge Studies in Medieval Life and Thought," of which this volume is one, Professor G. G. Colton, in the editorial preface says quite frankly: "No care can save us altogether from error, but for our own sake and the public's we have elected to adopt a safeguard dictated by ordinary business common sense. Whatever errors of fact are pointed out by reviewers or correspondents shall be publicly corrected with the least possible delay. After a year of publication, all copies shall be provided with such an erratum slip without waiting for the chance of a second edition, and each fresh volume in this series shall contain a full list of the errata noted in its immediate predecessor."

Under the circumstances we would challenge the declaration on page 34: "Dissection, for example, was for long forbidden" (by the Church). Not only is there no document forbidding dissection but the greatest list of names connected by any bond in the history of medicine is that of the papal physicians. Many of them were men who had made extremely important discoveries in the sciences related to medicine. There was prevention of dissection, but not by the Church. No legal provisions for dissection were made in England or in the United States until well on in the nineteenth century. Before that, bodies were surreptitiously obtained by a process called resurrectionism which continued to be practised until the last generation.

JAMES J. WALSH.

Paradox

The Morning after the First Night, by George Jean Nathan. New York: Afred A. Knopf. $2.50.

GEORGE JEAN NATHAN has always been a paradox. He adores going to the theatre and rarely likes a play; his mind is extraordinarily subtle and he expresses it alternately by Saxon slapstick and by Latin polysyllables. He holds serious drama to the highest standards, and gives his accolade to knockabout farces and musical reviews. He is by turns one of the soundest living dramatic critics and a theatrical playboy. He understands the art of acting and thinks George M. Cohan the foremost American actor. He separates the sheep from the goats in those who write poetic plays and he holds Sean O'Casey's "Within the Gates" a masterpiece.

Like the Irishman's flea, you put your finger on him and he isn't there. It is useless to explain him—George Jean Nathan just is. But one thing he never is—he is never

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dull. No matter how much he exasperates he always stimulates, whether by his dialectical handsprings or his logical reasoning.

"The Morning after the First Night" is not his best book, but no one but George Jean Nathan could have written it, and in his analysis of Maxwell Anderson and his account of his adventures in Hollywood he is at his best. He is not at his best in his attack on the Hamlet of John Gielgud. Though Mr. Gielgud has his faults, it is only his faults which Mr. Nathan sees. But he is excellent in his remarks on modern British psychopathic melodrama, and in his general distaste for neurotic plays he is on the side of the angels. In fact, though he would be perhaps the first to deny it, he is five times out of six on their side. Laugh as he would to be denominated a moralist, he is often just that, and it is to his everlasting credit. And he hates sham and bluster and pretense. He belabors them with slapstick and hurls at them verbal custard-pies, but he also shows them for what they are by close, keen, logical reasoning. Annoying and unjust as he often is, he is a salutary influence in the theatre.

GRENVILLE VERNON.

Wage Slaves

The Proletariat, by Goetz A. Briefs. New York: McGraw-Hill Publishing. $3.00.

THE TITLE of this book does not indicate its scope to an American audience. The term, "the proletariat," is not widely understood. To most Americans it means some kind of foreign species of mankind; to very few is it known that the proletariat is the term for the dispossessed wage earners who have nothing but their wages to live upon and nothing in prospect, but their continuance as wage earners, with all of the insecurity that goes with the masses of men.

Professor Briefs has given in this book a penetrating analysis of the major problem confronting American social life. He has done it with a clear understanding of American social problems and with an understanding of world social theories and he has done it with a simplicity of statement that will satisfy any reader.

The book has plenty of marks of scholarship, but it can be read with satisfaction by laymen and professors alike. Thoroughgoing, as it is, I venture the statement that any moderately informed person will find satisfaction in reading it. The book gives the history of the proletarian idea and traces its development through the writings of the leading social thinkers of the last hundred years. Particularly valuable in this respect is the chapter entitled "The Idea of the Proletariat in the History of Social and Economic Thought."

The book has its special value to Americans, because it brings home the fact that we do have a proletariat in the United States and that we do have a proletarian problem. The average American is so ill informed that he still believes that all Americans are able to rise in the economic scale, from wage earners to capitalists, and that we have no permanent body of people incapable of rising out of the class of wage earners.

PHILIP II

by William Thomas Walsh

"A calm and realistic portrayal of a man and an era, often more exciting to the imagination than fiction . . . the impeccable style offers constant delight." Percy Hutchinson in the *N. Y. Times Book Review.* "A most brilliant book . . . 'interesting' is no word for it; it is fascinating." *N. Y. Sun.* 770 pp. illus. $5.00.

INSURRECTION *versus* RESURRECTION

by Maisie Ward

No one who lived through the days when Modernism was first discovered in the Church is likely to forget them. The inside story of that time is told in this book, which is the second volume of *The Wilfrid Wards and the Transition.* Like the first volume it is complete in itself. 588 pp. $3.75.

POPE PIUS XI

by Philip Hughes

That non-Catholics should misunderstand the Holy Father is sad but understandable; for Catholics to misunderstand him is tragic; for either, the result is a distorted vision of world affairs. Father Hughes' great biography gives readers a chance to see a magnificent Pope as he really is. 318 pp. $3.00.

LETTERS to PHILIPPA

by Dorothea Brande

The author of *Wake Up and Live* writes the best of good sense on the Movies, the Modern Novel, etc., for a God-daughter, who, the N. Y. Sun says, is a "lucky girl." The reviewer adds that if "other boys and girls, young and old, wake up and read *"Letters to Philippa* there may well be a return to sanity in the reading public." 151 pp. $1.50.

DAMIEN THE LEPER

by John Farrow

230 pp. With a portrait in color by Jean Charlot. $2.50.

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DESCRIPTIVE FOLDER and information offered those contemplating attending Eucharistic Congress, Budapest, May 23-30, 1938. Farley Travel Agency, 535 Fifth Avenue, New York, N. Y.

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The chapters on the "Sources of the Proletariat," "The Proletarian Movement," "The Nature of the Proletarian Solidarity," "A Tentative Classification of Proletariats," "The Social Circulation of the Proletariat," "The Proletarian Potential of American Labor," "The Adventure of Capitalism" and "A Challenge to Western Civilization" will give one a clear understanding of what Americans face for the future along with all other industrial countries of the world. Particularly worth while for Americans to read are the chapters on "The Proletarian Potential of American Labor," "The Adventure of Capitalism" and "A Challenge to Western Civilization."

The author believes that the condition of the propertyless wage earners, whose personalities have been stunted by hopelessness, may be altered. After pointing out the way in which men join in cooperative efforts through labor unions, mutual benefit societies, cooperative societies and the state to serve their purposes and overcome their helplessness, he concludes:

"Taking all these endeavors and their success into account, we come to the conclusion that the processes of repersonification of the proletariat is well on its way . . . so far as his life in public is concerned! He has gained poise and dignity as a member of the labor organizations, as a member of the political parties and institutions . . . as a member of the economic enterprises started by workers' groups. As a member of organizations of collective units. . . . To gain, in the age of individualism, his personal value he had to collectivize himself."

JOHN A. LAPP.

Vibrant

Rodin, by Judith Cladel; translated by James Whitall. With 48 illustrations. New York: Harcourt, Brace and Company. $3.75.

MLLE. CLADEL originated the idea of the Musée Rodin. The vicissitudes her plan encountered for five years until it was finally approved by the French government in December, 1916, eleven months before Rodin died, make engrossing reading. The Musée Rodin is the old Hotel Biron, which had formerly been a convent school. The fact that the latter should have been turned over to Rodin as a workshop for his impressionistic, sensuous, and sometimes frankly erotic sculpture prejudiced many against making a museum of it.

Mlle. Cladel apparently omits nothing that there is to be known about Rodin. Some of it is edifying; some not. She was a confidante, and later the secretary of the Museum. Rodin studied to become a priest and was advised by Père Eymard that he was not fitted, but might develop into a great artist. It was a good prognosis. His work is like post-impressionistic painting. The rough clay is scuffed on as though it were paint applied with a palette knife. Hence, the appearance of vibrant movement. About art Rodin talked inspiringly. But he was eccentric (for instance, not solemnizing his living in wedlock until his dying year), disloyal and often impossible—an unfortunately proverbial genius.

JAMES W. LANE.

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Briefer Mention

The Tyranny of Words, by Stuart Chase. New York: Harcourt, Brace and Company. $2.50. The science of semantics, or the meaning of words, the author says, might have prevented the World War. Throughout this book other suppositions are expressed, some are carried too far, while those on our Constitution, judges and statesmen are of great interest. That communication should be improved cannot be doubted. But why should there have to be a science to help us speak clearly? Lincoln spoke simply.

Historic Churches and Homes of Maine, by Maine Writers Research Club. Portland, Maine: Falmouth Book House. $3.50. Old homes, spacious mansions, churches of all denominations, have opened their doors, and herein glimpses of past inhabitants, the interior and surroundings are given. Such characters as Father Cheverus, Boston's first Bishop, General Knox, greatest Revolutionary artillery commander, Longfellow and others appear in connection with their homes and the churches they labored in. Well supplied with interesting photographs, it is a fitting addition to anyone's library.

The Church and Reunion, by Vincent McNabb, O.P. London: Burns, Oates and Washbourne. 6s. This important collection of twenty essays does not contain any proposals for peace or articles of religious agreement between the various Christian denominations and Rome but insists, rather, upon the great saying of Cardinal Mercier: "If Faith has its rights—Charity has its duties."

The Poems of Francis Thompson; edited by Wilfrid Meynell. New York: Oxford University Press. $1.50. This handy, well-printed collection of the poetical works of the author of the stirring "Hound of Heaven" is an addition to any man's library. Thompson's verbal intricacies are an obstacle for the impatient modern reader, who, however, will be swept along by the feelings and ideas that break through the patterned linguistic barriers of the turn of the century.

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